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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 8.] FOURTH QUARTER, 1838. [Vol. VI.

[From the "Periodical Accounts," &c.]

I. DESCRIPTION OF THE MISSION-SETTLEMENT OF SHILOH, IN THE COUNTRY OF THE TAMBOOKIES, IN SOUTH AFRICA; WITH SOME ACCOUNT OF THE MANNERS, CUSTOMS, &C. OF THE NEIGHBORING TRIBES. BY BROTHER ADOLPH BONATZ.

[Concluded from page 315.]

The Bushmen, as is well known, are of small stature, and of a dirty yellow color. Their countenance is any thing rather than attractive: a prominent forehead, small, deeply seated, and roguish eyes, a small depressed nose, and thick projecting lips, are its characteristic features. Their constitution is so much enfeebled by the dissolute life they lead, and the constant smoking of dacha, that nearly all, including the young people, look old and wrinkled: nevertheless, they are remarkable for vanity, and decorate their ears, legs, and arms with beads, and iron, copper, or brass rings. The women likewise stain their faces red, or paint them either wholly or in part. Their clothing consists of a few sheep-skins, which hang about their bodies, and thus form the mantle or covering commonly called a *kaross*. This is their only clothing by day or night. The men wear old hats, which they obtain from the farmers, or else caps of their own manufacture. The women wear caps of skins, which they stiffen and finish with a high peak, and adorn with beads and metal rings. The dwelling of the Bushman is either a low, wretched hut, or a circular cavity, on the open plain, into which, at night, he creeps with his wife and children, and which, though it shelters him from the wind, leaves him exposed to the rain. In this neighborhood, in which rocks abound, they had formerly their habitations in them, as is proved by the many rude figures of oxen, horses, serpents, &c. still existing. It is not a little interesting to see these poor degraded peo-

ple, who formerly were considered and treated as little better than wild beasts, in their rocky retreats. Many of those who have forsaken us, live in such cavities, not far from our settlement, and we have thus an opportunity of observing them in their natural condition. Several, who, when they came to us from the farmers, were decently clothed, and possessed a flock of sheep, which they had earned, in a short time returned to their fastnesses in a state of nakedness and indigence, rejoicing that they had become free from the farmers, and could live as they pleased, in the indulgence of their sensual appetites. Such fugitives from civilized life, I have never seen otherwise occupied than with their bows and arrows. The bows are small, but made of good elastic wood; the arrows are formed of small reeds, the points furnished with a well-wrought piece of bone, and a double barb, which is steeped in a potent poison of a resiny appearance. This poison is distilled from the leaves of an indigenous tree. Many prefer these arrows to fire-arms, under the idea that they can kill more game by means of a weapon that makes no report. On their return from the chase, they feast till they are tired and drowsy, and hunger alone rouses them to renewed exertion. In seasons of scarcity, they devour all kinds of wild roots, ants, ants' eggs, locusts, snakes, and even roasted skins. Three women of this singular tribe were not long since met with, several days' journey from this place, who had forsaken their husbands, and lived very contentedly on wild honey and locusts. As enemies, the Bushmen are not to be despised. They are adepts in stealing cattle and sheep; and the wounds they inflict when pursued, are ordinarily fatal, if the wounded part is not immediately cut out. The animals they are unable to carry off, they kill or mutilate.

To our great comfort, even some of these poor outcasts have manifested a desire to become acquainted with the way of salvation. The children of such as are inhabitants of the settlement, attend the school diligently, and of them we have the best hopes.

The language of the Bushmen has not one pleasing feature; it seems to consist of a collection of snapping, hissing, grunting sounds, all more or less nasal. Of their religious creed, it is difficult to obtain any information; as far as I have been able to learn, they have a name for the Supreme Being; and the Caffre word *Tixo* is derived from the *Tixwe* of the Bushmen. Sorcerers exist among them. One of the Bushmen residing here being sick, a sorceress was sent for before we were aware of it, who pretended, by the virtue of a mystic dance, to extract an antelope horn from the head of the patient. The Bushmen in general understand a little Dutch.

In treating of the customs of the four races of *Mambookies*, *Basootoos*, *Tambookies*, and *Caffres*, I shall consider them all as belonging to one class; the two first mentioned tribes having been compelled to adopt the language and habits of the Tambookies. As to the Tambookies and Caffres, they are so closely connected with each other, that I have hitherto been unable to trace

any essential difference between them. The Caffres appear, on the whole, to have attained a greater cultivation, both in language and customs, than the Tambookies, and to possess herein the same kind of superiority, which the inhabitants of cities have over a scattered country population in Europe. Of the comparative numerical amount of the two tribes, I have no means of forming an estimate; it appears, however, to be generally allowed that the Tambookies are the original stock. Hence has arisen the custom, which prevails even in Caffraria, that a captain among his many wives, has commonly one of Tambookie origin; and it is said, that only the eldest son of this wife is considered his successor in the government: on which account, he is honoured, even in infancy, with the title of king.

The Caffres and Tambookies are governed by chieftains of different ranks, who might perhaps be termed kings, princes, and lords. Of kings, there are but few; the exact number, I am unable to state. They have fixed residences, which are said to be surrounded with walls; their subjects, however, live at a great distance from us to the northward, and are called Zoolahs. These kings are reported to govern their people according to stated laws, and to have regular soldiers, who are divided into several regiments, and are distinguished by red, black, and yellow shields. The king lives in a dignified seclusion, and seldom shows himself to his people; his house is encircled with a wall, above which he raises his head when he issues his commands to his generals, the common soldiers standing afar off in reverential silence. Cowardice and flight from the field of battle are offences punishable with death. I have also been informed, that in the more distant regions of Caffraria, coals are found, and iron is smelted, superior in quality even to that of Sweden. However this may be, so much is certain, that the farther the traveller penetrates into the interior of the country, the more he is convinced, that the barbarians by whom we are surrounded, are a race of men who have fled from the restraints of law and of social life, preferring to live by plunder. In this manner, also, the many petty chieftaincies have doubtless originated. As every chief has a number of children, all of whom wish to exercise authority, although only one son can be his legitimate successor, it follows that one brother is always ready to revolt from the other, and, not unfrequently, the son from the father, and to erect, with the help of his adherents, an independent state. It may easily be imagined, that the consequence of this state of things is a succession of quarrels and bloody wars. We are, therefore, accustomed to consider ourselves as called to live among men, who are accounted as outcasts by others; in short, among murderers and thieves, and malefactors of every kind, who, to save their own lives, have fled to this place as an asylum. The relation in which the chieftains stand to each other, helps to explain the circumstance, that the Tambookies who reside in our neighbourhood have no fixed

dwelling-place, but are always in a state of locomotion. This habit of wandering is indeed strengthened by the pastoral life to which they are addicted, and on which they are entirely dependent for support; for the failure of pasturage often compels them to change their place of abode. Such changes, however, take place more frequently than would be necessary, were they not so often roused by the news of an approaching enemy, and compelled suddenly to leave their huts, to take refuge in almost inaccessible ravines, or upon steep and high mountains.

The color of the Tambookies is brown, passing into black. Some might be called perfectly black, others simply brown. In the form of their bodies, as well as in their gait, they are much superior to the Hottentots. The Tambookie man is, in general, tall and slender, but, at the same time, strong and muscular; shortness of stature is rare among them, and it is considered a disgrace to be small or weakly, or a cripple. The women, though shorter than the men, cannot be termed low in stature. Altogether, they are a well-proportioned race; and, as one of their besetting sins is personal vanity, they accustom themselves early to a graceful carriage, which is particularly observable when they walk. Neither is there any thing unpleasant in the Tambookie features. On the contrary, they may rather be pronounced attractive; many countenances are marked by an expression so soft and amiable, that one is tempted to ask, if they can possibly be those of wild Tambookies. Their brilliant white teeth are considered by themselves as a great beauty. Their hair is short and curly, and of a jet black colour; the men are not accustomed to pull out the hairs of the beard, like other barbarous nations, but to let them grow; yet their beards never become long. *Our* long hair they behold with amazement; and this feature, together with that of our white complexion, induces them to call us "things," and not "men." The eyes of the Tambookies are universally black.

The clothing of the men consists merely of a kaross, formed of the skins of sheep or oxen; it has no sleeves, but is simply thrown over the shoulders, and fastened in front; when they wish to engage in any labor, they usually throw it off. A small strap is frequently attached to the upper part of the kaross, from which is suspended a leather sheath, containing an iron needle about six inches long. The chiefs are ordinarily distinguished by a kaross of panther-skin. The men wear a girdle about the loins, composed either of brass or of strings of beads, and furnished with little pieces of copper or tin, or other ornaments. Under the knee they often wear the tuft of a cow's tail. The arms are adorned with rings of ivory or brass, and, about the neck, the ears, and the hair, they wear all kinds of beads. Coverings for the head, they have none, except occasionally a handkerchief in winter. They go for the most part barefoot, but when engaged in a long journey, or in warfare, they make use of a kind of shoe or sandal. In war, they adorn their heads with a pair of crane's wings, or else with tails of animals of various kinds.

The dress of the women is not devoid of taste. Their kaross is well shaped, and neatly sewed, but, like that of the men, without sleeves. Upon the back there hangs a strip of ox-skin, with the hair outside, about ten inches wide, of the same length as the kaross, and plentifully studded with rows of buttons. To this appendage is attached the shell of a small tortoise, which serves to hold their ornaments and implements for sewing, &c. To look at a company of Tambookie women, vying with each other in brightness of their metal buttons, and each trying to excel the other in elegance of carriage, would lead one to the conclusion, that in vanity they come behind no European ladies. Caps, of various forms and materials, cover their heads, and a profusion of beads decorates every part of their bodies.

The occupations of the men are, to milk the cows, to hunt game, or else to sit the whole day in the kraal, reciting news and adventures, and likewise to carry on war. At sunrise, they creep out of their round huts, each with a round milking basket in his hand, skilfully manufactured by the women, and hasten to the cattle kraal. Every one pays the greatest attention to his cows, and endeavors to obtain from them as much milk as possible. He, therefore, while milking, whistles or sings to them all kinds of songs, in which he tells them many stories and makes them many promises. To give an instance:—A Tambookie who had come to live here after many wanderings, and who had seen our large soap-pot boiling upon the fire several days together, sang to his cow as follows:—"Think thyself happy, thou beloved, that thou hast at length been brought to a secure place of rest, to a place where there is no end of food and drink, where the pot, full of precious meat, (this was our soap-pot), is constantly boiling upon the fire. For a long season there was no end of thy wanderings: terror reigned both day and night; there was no day of rest—no where an abiding place—no where a kraal; to-day, upon the mountains; to-morrow, behind the bushes, or in the kloofs: not two nights together hadst thou the same bed. Now, thou art well off: we have found a place of rest, where there is no end of food and of drink." Some whistle, others utter loud cries, and thus the milking time generally proves a season of boisterous mirth. As soon as a cow is milked, her calf is called by name out of the *calf-kraal*, upon which it immediately comes, to get its share of the mother's milk. Many cows seem to provide faithfully for their offspring, giving but little when milked, and keeping back nearly the whole for the calf. It is pleasant to watch the opening of the *calf-kraal*. On these occasions, one would naturally expect, that the strongest and liveliest would be the first to escape from the inclosure; this is, however, not the case—only the one that is called by its name, comes gamboling forwards. All seem to know their names perfectly well. After the evening milking, at the sound of the word, *hock, hock!* the calves retire into their own kraal. This practice of directing the cattle with the voice, prevails throughout Southern Africa,

and it is surprising to observe the success which attends it. Every traveller in this country has occasion to notice it. The driver uses no reins, but merely a whip. Seated aloft upon the driving-seat, he is continually talking to his oxen, calling first to one, and then to another; and I have remarked, with astonishment, how well they seem to know their names, especially when the leaders of a long team are told to go to the right or left. The last-mentioned remark does not, however, apply to the Tambookies, who are ignorant of the use of vehicles. They accustom the oxen to carry burdens upon their heads, an art which they have also taught their wives. The produce of the morning milking is poured into milk sacks, made of ox leather, and in which the process of churning is afterwards carried on. The sack being hung upon a pole, is beat from side to side, till the butter is made. These duties having been performed by the man, dinner time approaches. All the men belonging to the same kraal eat in common, sitting in circles on the ground. The meal being over, the boys are sent to look after the cattle. They are permitted at these times, to exercise themselves in riding upon the oxen, and to drive the cattle rapidly before them. The object of this is, probably, to accustom both to a hasty flight in the event of a hostile attack.

The rest of the day is commonly spent by the men in idleness. They either sit gossiping in the cattle-kraals, or lie sleeping in the sun. If they engage in any thing, it is in the chace. For this, they arm themselves with assagays, (light missile darts,) and with kirris, (sticks with or without knobs,) which they cast at their game. They only make use of a shield when they go on a lion or tiger hunt, or into the field of battle. Great numbers of dogs accompany them, on whose courage and prowess they mainly rely. During these hunting expeditions, it often happens that they set fire to the grass upon the mountains, perhaps with the design of driving the game out of the clefts of the rocks. The fire thus kindled sometimes extends to the plains, and much provender is hereby needlessly consumed.

The Tambookie women are considered as the slaves of their husbands, because the latter have bought them, and it is they who have to perform manual labor of every kind. On a journey, the husband thinks it sufficient to carry his shield and assagays, while his wife carries the infant upon her back, and a great burden upon her head, consisting of household articles rolled up in a large mat. On arriving at a new dwelling-place, the women must build the round huts, a work which they understand well. The cultivation of the gardens is likewise incumbent upon them. This labor they perform on their knees, with wooden spades. A still severer duty is the gathering of fire-wood on the neighboring hills. The women also manufacture baskets of various kinds, which will hold both milk and water, and round earthenware pots, which they mould and bake with great cleverness. For the grinding of Caffre-corn, they use a flat stone, crushing the corn against it by the help of another pointed stone, or iron pestle. It is astonish-

ing to see, in what a short time they are able to fill a large jar with flour, by means of such an imperfect apparatus. The flour they bake into little loaves, kindling a fire, after the fashion of almost all uncivilized nations, by rubbing together two pieces of wood. With the cattle they have nothing whatever to do.

One of the leading features in the character of the Tambookies and Caffres, and which appears, as it were, to be born with them, is an unbounded desire to possess whatever they see. To this is to be ascribed their shameless and most annoying practice of begging. They are quite astonished, that it is considered discreditable by us, since with them it is an art, in which every one studies to perfect himself. The richest chieftain is not ashamed to beg; indeed, one might almost say, that those who possess most are the most greedy. The proudest and most wealthy assumes a character of lowness and poverty, and employs a kind of winning address, which might almost be called eloquence, in order to gain his object. It need, therefore, be no matter of surprise, that our brethren, on their first arrival, were deceived by their smooth speeches, and induced to think them in earnest, when they expressed a desire after the word of God. Lying and deceit, in fact, seem with them to be the order of the day.

Tobacco and snuff appear to be still more essential to them than food; and, I question, whether a single person is to be found, of either sex, who neither smokes nor takes snuff.

The custom of saluting each other is not general among the Tambookies. A captain alone receives this mark of respect. Thus, the captain of the kraal, on his entrance, would be saluted by the men, with "A Mapasa," or, "Hail to thee, Mapasa!" They also swear by the name of their captain. Profane oaths I have not heard among them; nevertheless, they often taunt each other with their personal defects. One will address another who has a prominent forehead, "Thou forehead;" a second, who has lost his teeth, "Thou hare's mouth," &c. Sometimes they merely exclaim, "Eyes," which is, as much as to say, "Look at those spiteful eyes."

Though the Tambookies are, on the whole, of a friendly and sociable disposition, they are easily excited to anger. When their passions are once roused, they are not long in coming to blows. Their eyes begin to roll, and their countenances become so distorted by rage, that the features can no longer be recognized. In a short time, they have recourse to their assagays, and, if left to themselves, a bloody fight is the never-failing result. In this manner many lives are lost. It is, indeed, a matter of thankful astonishment to us, that often as our Tambookies have quarrelled and prepared for an encounter, they have, in every instance, yielded to our entreaties to desist, and accepted our mediation. These quarrels are most frequent in the spring of the year, when, as they themselves confess, they are intoxicated, as it were, with abundance of milk. Hence arise excesses of all kinds—jealousies, disputes, and murders.

Polygamy prevails among the Tambookies; the only question being, whether a man has sufficient cattle to purchase many wives. As may be imagined, the inclination of the female is little consulted in these cases. In the contracts that are formed, from six to ten head of cattle may be stated as the average price for a wife. It often happens that a woman, who has been ill-treated by her husband, takes refuge with her parents. If he wishes to have her back again, he is expected to pay several oxen, as a compensation to her family.

It is the universal practice of the Tambookies and Caffres, to besmear their whole body with fat, in order to make their limbs supple, and to prevent the skin from chapping. In the spring, they paint their faces and bodies red, using for this purpose, a kind of red stone found in Caffraria. Of their heathenish dances, I can say but little, never having been present at one; they are said to be of various kinds, and to be generally performed in the houses. Only at weddings, or on other festive occasions, do they take place in the kraal. If any one is suddenly taken ill, an old sorceress is consulted, who orders, according to circumstances, a nocturnal, or else a smelling-dance. The object is to discover who has occasioned the illness of the patient. The individual fixed upon is generally a man of property, who must then fly for his life, and leave his cattle as a spoil to the captain. It is hardly necessary to add, that these heathenish and disgusting superstitions are absolutely prohibited to the dwellers on our land.

As the Tambookie must pay for his wife, his chief wish is to see her the mother of many children, especially girls, whom he may, in turn, dispose of. As soon as she is past child-bearing, she is treated with neglect, and may be thankful if she is supplied with the necessaries of life. A pretext is soon found for putting away a wife who remains childless.

It is a rare thing to see boys and girls playing together; the children of one sex generally keeping separate from those of the other. The eldest son takes precedence of his brothers and sisters, and has a certain authority over them.

Many, if not most, adults and children, have one finger mutilated. It is usually the third finger on the right or left hand, from which the first joint is removed, so as to make it of the same length as the little finger. This abominable mutilation is accounted among them as an ornament, or a mark of honour. Circumcision is practised among them, and the rite is commonly performed by the father.

The custom of leaving the dead unburied is, to the last degree, revolting to the Christian mind. As soon as the sorcerers declare the patient to be past recovery, he is laid upon a skin, carried out into the field, and left there to die: nor do the relatives visit the place, till they have reason to believe that the corpse has become the prey of wolves and vultures. It often happens, that the patient thus doomed to death recovers, returns home, and lives many years. We have found it a work of great diffi-

culty, to induce these superstitious people to bury their dead. For a considerable time, our Hottentots performed this service for them; but, at length, we found it necessary to insist upon their undertaking it themselves. Sometimes I assisted them myself, in the labor of digging a grave. This they soon learnt to do, but none could be induced to touch the corpse; they preferred rather to hire the Bushmen, at the expense of a cow, to perform the interment. Nevertheless, we have lately had an instance of a baptized Tambookie, in whom a real change of character is perceptible, burying the bodies of his twin children; shortly after, an unbaptized man followed his example, and interred his departed child. How it will be when the death of an adult takes place, we know not. It is remarkable, that when they kill their enemies in war, they have no scruple about taking hold of the dead bodies and stripping them of their ornaments.

The Tambookies worship no higher being than the sorcerer, to whom they ascribe all power, even that of producing rain. They seem to have no idea of a God,* though they manifest so much acuteness in regard to earthly things. They believe the world rose into existence of itself, and that the first man, together with the cattle and all other living things, issued from a cavity in the earth. The appellation of men they arrogate to themselves, and observe, that they only *speak*, but that we *sing* like birds.

Their language is sonorous, and appears to be inexhaustibly rich in words and phrases, although every one that becomes acquainted with it, soon discovers it to be a very imperfect dialect, abounding in obscure and doubtful modes of expression. Besides grammatical knowledge, the learner has great need of a fine ear and a voluble tongue. Whoever has a partiality for studies of this kind, will find in the structure of this language, which is so different from all other known ones, a rich field for curious investigation. I consider the acquisition of it a very important object, inasmuch as it is spoken, with more or less variation, by at least a hundred thousand persons; few, if any, of whom are likely ever to become familiar with the languages of Europe. I know Tambookies, now residing here, and who have long worked with the farmers, who remain altogether ignorant of Dutch.

I have still to offer a few remarks in reference to the future prospects of this settlement:—

1. And, first, as to its outward prosperity. From what has been already stated, in regard to the situation of Shiloh, its luxuriant herbage, improvable soil, and unfailing supply of water, it may easily be inferred, that there are here abundant means for the support of a numerous population. As far as these consider-

* For a correction of this statement, see a letter from Br. Bonatz, in page 489 of the Vth vol. of the Missionary Intelligencer, in which he gives the result of a more accurate and extended inquiry into the religious notions of the Tambookies.—Ed.

ations extend, there is no reason to question the possibility of a second Genadendal springing up in this wilderness.

2. But a more important inquiry remains, as to the hope of gathering in this place a congregration of believers.

In answer to this, it is to be observed, that though many heathen have lived with us, and still live here, to whom the word of God has been proclaimed, yet few have hitherto received it, and in fewer still has it brought forth the desired fruits. The Hottentots who removed hither from Enon, and other places, have not altogether fulfilled our expectations. Living here, among the wild Tambookies, some of them contracted their old prejudice in favor of a roving life, and others even manifested a desire to plunge again into the abominations of heathenism. The flock of genuine believers continues to be small, and around it is encamped the lawless horde of Tambookies and Bushmen. It may be conceived how earnest is our desire, that those who have professed to believe in God, should be careful to maintain good works, and to glorify the gospel of God their Saviour, in all things.

The charm of novelty, and a vague idea of some attendant outward advantage, induced many Tambookies at first to apply for admission into the visible church by holy baptism. On some of these, the desired privilege was conferred. But finding, in process of time, that their temporal expectations were disappointed, several of their number relapsed into heathenism, and eventually forsook us. How many really faithful souls remain of our Tambookie converts, I will not venture to decide; but I may here state, that three communicants,* two men and a woman, show plainly, by their walk and conversation, that they are simply and earnestly seeking after the enjoyment of the one thing needful. On this account, as might be expected, they have to endure much scoffing and contempt from their heathen countrymen, and especially from the sorceresses. Even the generality of the farmers in our neighborhood demean themselves, in their ignorance, as enemies of the cross of Christ, and evidently despise the baptized Tambookies whom they condescend to employ. *They* alone wish to be considered Christians, and therefore they are jealous of the privilege of baptism being conferred on these poor blacks. Their influence is unhappily exerted to dissuade the Tambookies from being baptized, and threats are not unfrequently held out, that if they persevere in their application, they need not expect any further support from *them*. The congregation of genuine believers whom we are called to serve, remains, therefore, inconsiderable as to numbers, a circumstance at which we are grieved rather than disappointed.

That barbarians of so many different tribes live together here in peace and tranquillity, is in itself a subject of thankfulness

* Since the above was written, the number of communicants has considerably increased.—Ed.

and satisfaction; few, however, appear to relish this peaceful state for any length of time. Many leave us, whose places are shortly after supplied by others. This is indeed discouraging, both as regards the church and the school, for with such constant fluctuations, it is impossible to make any great progress. Shall we then relinquish our hope of beholding in due season something like permanent improvement? By no means;—yet patience, and trust in the Lord, are absolutely needful to us. When our settlement was surprised by the Corannas, many Tambookies left us, and among them the majority of my best scholars. This misfortune greatly disheartened me; for though I soon collected again more than fifty children, the thought that I must begin all my labor afresh, after seeing such progress made, was painful in the extreme; for at such seasons, the old man within strives to gain the mastery, and Christian hope becomes proportionately feeble. Nevertheless, when we consider how many individuals, more especially children, enjoy the benefit of religious instruction at this place, who, if they remove, afford opportunity to others to become recipients of the same benefit, we can hardly fail to banish the discouraging thought, that the truths with which they have here been made acquainted, are destined to produce no manner of fruit. For my own part, I view the matter thus:—A congregation, consisting entirely of Tambookies, is not likely to be very soon formed at this place, for we cannot at present reckon upon a fixed population; but may not this very circumstance be intended for good? By the constant changes that take place among our people, we become acquainted with a much larger portion of the whole Tambookie population, than would otherwise be the case. And the children, who are successively taken from us, having received into their tender minds some seeds of the knowledge of God, and of the life to come, we may surely expect, that, under the teaching and operation of the Holy Spirit, this precious seed will bring forth fruit in due season. We will not, therefore, relinquish the hope, that those whom in childhood we have endeavoured to train up in the way in which they should go, will return to it when they are old, and seek out a place where the word of God is preached. In whatever direction we now turn our steps, whether to the gardens, or to the river, or into the fields where the cattle are feeding, we are met by little children, who by hymns which they recite to each other, praise the name of the Lord, or testify what they have learnt by questions and answers out of the Caffre catechism. Thus, even in this wilderness, where, six short years ago, the name of the Lord had not yet been named, His praise and glory are sounded forth. Let it be admitted, that the aspect of things is at times warlike, at other times peaceful,—that our population is constantly varying,—that we cannot yet tell of crowds flocking to the cross of the Redeemer,—yet it remains not the less true, that in this place a wide field is opened to us, in which to scatter the precious seed of the Gospel. Who, then, will not gladly cherish

the confident hope, that an abundant harvest will eventually be vouchsafed!

At the close of the year 1833, the inhabitants of this place amounted to 455; viz. 242 Tambookies, 163 Hottentots and Bushmen, and 50 Tambookies and Bushmen who are considered only as visitors.

[From the "Periodical Accounts," &c.]

II. MEMOIR OF BROTHER FREDERICK WILLIAM SAUTTER, MISSIONARY IN ANTIGUA AND ST. KITTS.

[Concluded from page 329.]

During the Christmas holidays, I attended by turns all the churches in Gotha; but nowhere heard any thing that satisfied my mind. There was a desolate void in my heart, which made me sad and melancholy, and if I sought to forget myself in social parties, I was only the more miserable afterwards; I therefore resolved, to take the earliest opportunity of visiting my cousin at Neudietendorf, that I might learn what sort of doctrine was held by the church of the Brethren. With this view I called on a neighboring merchant, of the name of Schreck, whom I knew to be in the habit of visiting there. He told me that he was going there, to be present at the new year's services, and offered to take me with him. On arriving at the place late in the evening, a strange feeling came over me. I was taken to the Brethren's house, where I found several Wirtembergers, who received me with a love and cordiality which quite humbled me. They took me with them to the closing meeting on the eve of the new year. Here I fancied that every body looked at me and thought: "He has no business here." A sort of shudder seized me, and, had it been possible, I would gladly have hid myself in a corner. During the discourse and the penitential prayer which followed, tears flowed down my cheeks, and I felt as if the whole address applied, not to the members of the congregation, but to myself alone. Fear and distress, hope and joy, took alternate possession of my bosom in that solemn hour, and I was so overcome by every thing that I saw, and heard, and felt, that I thought myself transplanted into a new world, for I had never even imagined any thing so delightful and so heavenly here on earth. On the following day I was shown through the Brethren's house, and introduced to several families in the place; and the kindness and cordiality of the inhabitants soon convinced me of the difference between them and the people with whom I had hitherto been connected. The means of grace were greatly blessed to me; but the love which was shown me by all with whom I came in contact, made a still deeper and more durable impression on my mind.

On my return to Gotha, my master and my comrades asked me how I had enjoyed my visit: I was so full of it that I gladly answered their inquiries. My master rejoined: "Did I not think that the Stuttgarder would be inveigled!" and his idea was perfectly correct, for I had formed a firm determination to change my course of life. Accordingly I wrote to my cousin, begging her to send me some good books. She replied, that she had few besides the Bible and the Brethren's hymn book; yet she sent me some Passion sermons by Brother Loskiel, which were very acceptable to me. When my shopmates went out in the evening, I staid at home and took up this book. Words cannot describe the emotions which it excited in my mind; my eyes overflowed with contrite tears, and I bewailed the guilt of my transgressions. The word of Jesus' sufferings was the fire which melted my hard heart like wax, and proved itself to be the power of God to me. The view of my crucified Saviour, as wounded for my iniquities, impressed me with a sense of my utter vileness and demerits; and often did I repeat the words,

> "Oh! let thy bitter agony
> Show forth its saving power in me."

Never can I sufficiently thank Him for what He then wrought by His good Spirit in my heart. The change which had taken place in me did not long remain concealed. My master, who sometimes watched me through the door, which had a glass window, gave me frequent exhortations, which were kindly meant, to go into cheerful company. He also requested my shopmates not to leave me at home, but to take me with them. I could, however, not be induced to accompany them, as the uneasiness of my mind, while witnessing worldly amusements, was more than I could bear. I therefore resolved to visit the awakened, and went to the above named merchant, Mr. Schreck, to request permission to attend the meeting which was held at his house. But as I was too bashful to disclose to him the state of my heart, he declined acceding to this request, but allowed me to visit him as often as I pleased. I left him, disappointed and disconsolate; my situation appeared to me a very critical one; my sorrow for sin took away all relish for the world, and the godly would not receive me; it seemed as if I were at once cast out by men, and abandoned of God. As I was walking in a wood one Sunday afternoon, sighing and bewailing my sad condition, the thought struck me that I ought to go once more to Mr. Schreck, and beg permission to attend the meetings. When I came to his house at dusk, and he asked how I was, I could only answer in broken accents, "O, sir, there is no more mercy for me; I am too great a sinner, and shall certainly be lost." He was moved to tears, and said, "No, believe it not. You are a candidate for the Kingdom of Heaven." He then repeated the verses:

"For such poor sinners who of nought can boast,
Who think themselves irreparably lost,
Who groan beneath Sin's heavy galling load,
The Lamb of God hath shed his precious blood.

Virtue goes forth from Him, He gives us grace
With confidence his Father to address,
And then we boldly may to all declare
That we, through faith in Christ, God's children are."

These words fell with balmy influence on my fainting heart and wounded conscience. At parting he embraced me, and said, "You may now come to the meeting as freely as myself, and may commence this evening, if you please." It was impossible for me to leave the house without the knowledge of my comrades, and as they insisted on knowing whither I was going, I told them. "Ah! poor Stuttgarder," they replied, "will you indeed become a pharisee, and go to the old women's prayer meeting?" I cheerfully declared that I would. I found there about thirteen persons assembled, who were waiting for me. After singing some verses, the Brother who held the meeting, stated some particulars regarding me, and offered up a prayer, in which he commended me to our Saviour's grace and blessing.

I subsequently made another visit to Neudietendorf, and lodged in the Brethren's house. This visit likewise proved a blessing to me, and I determined to live and die amongst this people, however I might fare. The Lord himself prepared the way for the fulfilment of my wish, for on my return home, I found all the journeymen saddlers in the town set against me; and my master, too, was dissatisfied with my conduct. This involved me in no small perplexity, as it appeared too probable, that, to whatever place I might travel, I would meet with the same opposition. In this distress I turned to the Lord, with the earnest prayer, that He would lead me on the way in which I should go. My resolution was taken to depart, and I was confirmed in my purpose by remembering the words of the Psalmist: "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." At parting, I thanked my master and his wife for all the kindness which they had shown me, especially during my illness; on which he said, "I am sorry that you have connected yourself with these strange people; you are still young, and I intended to perfect you in your trade, and make a clever man of you." My friends also thought that I had taken this step too hastily; but when I stated to them the circumstances which had led me to it, they expressed themselves satisfied, and commended me to the further guidance of the Lord.

I was received at Neudietendorf with much love, but as there was no employment for me in that congregation, I was advised to proceed to Gnadau. I did so, obtained work, and was exceedingly pleased with my situation there. The Holy Spirit continued his blessed operations in my soul; and as the dying love of Jesus had captivated my heart, my whole desire was to love

Him above all, and live for Him alone. This was a happy time with me, the Lord leading me by the hand, or rather carrying me in his bosom. My next removal was to Herrnhut, where I arrived July 23d, 1796: it was however long before I could feel at home in my new residence, as my disposition to rely upon my own works, led me to busy myself too much with matters of secondary importance, and disturbed my cheerfulness of spirit. Yet the society of two experienced Brethren, with whom I lived, was very profitable to me, and tended greatly to reconcile me to my situation.

On the 26th of December I was received into close fellowship with the congregation, on which occasion I anew surrendered myself to my Saviour's guidance. In-dwelling sin subsequently evidenced its power in me more than ever, and gave me the more trouble, as I was too proud and self-righteous to apply to experienced friends for advice and comfort. At length, however, I was enabled quietly to resign my own will and wishes, with implicit confidence, to the direction of the Lord; and did any repining thoughts intrude, or any thing disagreeable befall me, I looked patiently to my merciful Redeemer for comfort, help, and peace. The light of his Holy Spirit disclosed to me so clearly my poverty, nakedness, and impotence, that had not I at the same time been able to derive comfort from my Saviour's meritorious sufferings and death, I must have perished in my misery. I shall always remember the rich enjoyment of His presence he vouchsafed me on the 9th of August, 1797. My faith in his complete atonement was powerfully excited, and I could appropriate to myself all his merits; and though I had still many a lesson to learn in future years, yet I proceeded on my way in hope, and was graciously helped through in every difficulty. On the 11th of November, the same year, I partook of the Lord's Supper for the first time with the congregation, with much blessing.

After having had charge of the boys in the Brethren's house for nearly a year, I was appointed to perform the same duties among the younger children in Niesky, where I spent three years and a half very happily. The bodily and spiritual welfare of my youthful charge lay near my heart, and often and earnestly did I entreat the Lord, to bestow on me the needful gifts and grace to train them aright. I cannot forbear mentioning the following incident, which occurred in my presence. One of my pupils, little Frederic William Beck, from Greenland, had received a present of a Bible on his sixth birth-day. The steward of the institution, Brother Martin Loretz, asked him whether he could read. On the boy's answering in the affirmative, he continued: "And which text in the New Testament do you like best?" The child immediately opened at Matth. 11. 25, and read: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and then proceeded to read the whole chapter. Brother

Loretz was much affected, and testified his satisfaction with the child's answer.

In 1801 I visited my relations in Wirtemberg, and found them all well, notwithstanding the devastations of the recent war. I was still more gratified to find that several of them had become acquainted with the Lord, and were now in connection with the Brethren's church. The opportunity which I had of forming an acquaintance with many of the awakened in those parts, was also very refreshing to me.

In April, 1802, I received a call to serve the Lord in the mission in Antigua. This proposal quite overwhelmed me with shame and humiliation; I fell prostrate before the Lord, and thanked Him with deep emotion for my call of grace, and for his past kind leading. Conscious as I was, that I owed Him soul and body, yet the feeling of my weakness almost sunk me in despondency; I, therefore, fervently besought Him, to keep me near to Him, and make this new sphere tend also to the increase of my love to Him. His peace filled my heart; I could, with child-like confidence, rely on the power of his atoning blood, and cheerfully accept the offered call, depending on his powerful support. August 9th, I was united in holy matrimony with Sister Maria Schuster, of Niesky. On this occasion we solemnly renewed our covenant with the Lord, promising Him fidelity and resignation to his holy will, and at the same time supplicating his gracious assistance throughout our earthly pilgrimage.

We travelled to Hamburgh by way of Herrnhut, took shipping on the 3d of September, and arrived in London on the 22d, after a stormy passage. During our stay of eight weeks in this city, we experienced much kindness from our Brethren and Sisters, and also from the Rev. Dr. Steinkopff. November 22d we continued our journey, and after a speedy voyage, reached Antigua, December 30th. Though much discouraged at first, on surveying the extensive field of labor which lay before us in this island, reflecting on our imperfect knowledge of the language, and our spiritual poverty and insufficiency, yet our faithful Saviour heard our fervent prayers, and helped us on from day to day.

In June, 1803, I was attacked by a severe illness, though not of long continuance. Towards the end of that month, we removed to Gracehill, where I had likewise to struggle with several dangerous attacks of fever. In June, 1806, we succeeded Brother and Sister Schnepf at Gracebay. Here we lived very happily, intent on promoting the spiritual welfare of the negroes to the utmost of our power, and receiving from them evident proofs of reciprocal attachment.

In August, 1806, both my wife and myself were laid up at the same time by illness. She regained her strength, but I continued an invalid, as well as our eldest daughter. We, therefore, by the advice of the physician, paid a visit to North America, in Octo-

ber, 1807, and met with a cordial reception, and every requisite attention, at Bethlehem.

Here the narrative of our late Brother closes. The few remaining particulars of his life and missionary services are furnished by his fellow-laborers.

His health being restored during his visit of twelve months at Bethlehem, he returned with his wife to Antigua, where they continued to serve the mission for eight years; of which four were spent at St. John's, and four at Gracebay. Of three daughters born to him during this period, one preceded him into eternity. In 1818 he was compelled to pay a second visit at Bethlehem, owing to the declining health of his wife, on whose recovery, he again returned to his post at St. John's, in April, 1819. After a further service of four years at that station, he received a call, in 1823, to take charge of the negro congregation at Basseterre in St. Kitt's, which he accepted; and arrived at that place in October of the same year. In 1825, our late brother began to be ailing, and more than once expressed his conviction that his pilgrimage here below was drawing to a close. Meanwhile he had the great and unexpected pleasure of welcoming, in January of that year, his daughter, Sister Lichtenthaeler, and of spending six happy weeks with her and her dear husband, previous to their departure for Tobago, pursuant to the call they had received, to serve the mission in that island.

On the 7th June, he was taken seriously ill, but had recovered so far by the 15th, as to be able to hold the evening service on that day. On the 17th, he once more addressed a company of new people and candidates for baptism, with great fervor of spirit, and at three o'clock in the afternoon of the same day, the assembled negro congregation; concluding with an earnest exhortation to all present, to grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. After the service he felt quite exhausted, and was under the necessity of retiring early to rest. The next morning he conversed in a lively manner with Brother Wright from Bethesda, but towards evening observed that he had passed a day of much suffering. In the course of the ensuing night, his malady increased so much in violence, that it became evident that the aid of human physicians would prove vain. The painful intelligence of his danger having been forwarded to Bethesda, the Brethren Johansen and Wright hastened to pay a farewell visit to their esteemed fellow-laborer. They found him calm and collected, and able to converse with them on his present state and future prospects. On one occasion, he observed with emphasis: "I believe, that our Saviour will soon come and take me to himself, and I rejoice that through his infinite mercy I can declare, that the life I have here lived in the flesh, I have lived by the faith of the Son of God, who loved me and gave himself for me." More than once he repeated the well-known verse:

"And when my Saviour I shall see,
Then shall I have this only plea:
'Here is a sinner who would fain
Thro' the Lamb's ransom entrance gain.'"

In the course of the 21st and the following nights, his sufferings increased to such a degree, that his brethren could do no other than pray for his speedy release, deeply as they grieved at the prospect of losing the services of so faithful and experienced a fellow-laborer. On the 22d July, about half past three in the morning, he departed in the most gentle and peaceful manner, at the age of nearly 50 years. The interment of his remains, which took place at five o'clock the same evening, was attended by a great concourse of persons of all classes and colors. All present were deeply affected, and many tears were shed by both masters and slaves, at the removal of a man, whose conversation adorned his Christian profession, and whose faithfulness in the discharge of his duty had procured for him universal respect. The funeral discourse was delivered by Brother Wright, from the words from which our late brother had frequently derived spiritual comfort during his short but severe illness:—"*The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.*"—Rev. vii. 17.

[From the "Periodical Accounts," &c.]

III. SOUTH AFRICA.

EXTRACT OF A LETTER FROM BROTHER H. P. HALLBECK.

Shiloh, Nov. 10th, 1837.

DEAR BROTHER,—I feel truly thankful that the journey to this place appears to have been very useful in recruiting the health of my dear wife. The Brethren and Sisters at Genadendal are very anxious to improve in the English language; and the schools, which were commenced after my return from Europe, are continued during my absence with great spirit; and the elder children of the Hottentots, about 80 in number, also learn English, and are instructed by the Brethren Schopman, Franke, and Ezek. Pfeiffer, and by Sister Franke, and my daughter Gustava.

You will remember Mr. Rex, whom your father visited in 1816, on the Knysna. Both this gentleman and his son are very anxious that we should establish a Mission in their neighborhood, and have repeatedly invited me to visit them. I therefore intend, if possible, on my return home, to comply with their wishes, and to have a sight of Trekatakou, Kaymans-gat, &c., though I doubt

whether we have the means and men for extending our sphere of activity in that direction. If we had, there is, indeed, no lack of openings, even within the boundaries of the Cape Colony. Many friends are desirous that a Missionary of our church should reside in Capetown; and are of opinion, that much good might thereby result to the Hottentot and negro population. Another door might perhaps be opened among the Fingoes, if we were but prepared to enter. Many thousands of these people have sought an asylum in the Colony; and a great number of them are being located in the Zitzikamma. I have seen hundreds of these poor outcasts during our journey, both along the road and in the towns, particularly at Uitenhage and Graham's Town, and they seem to possess many good qualities, to invite the zealous labors of the Missionary. They are a sober, frugal, and industrious people, compared to many of the other tribes; not a few of the black inhabitants of this place are of the same race, some of whom have been baptized, and distinguish themselves favorably, in comparison with Caffres and Tambookies. It is very curious, that in the same proportion as the Fingoes are pouring into the Cape Colony, numbers of our misguided farmers are emigrating into the interior. It is impossible to say, exactly, how many are thus on the move, but probably they amount to no less than about 1000 wagon-companies, or from four to five thousand men. From a Missionary, from the Caledon river, who was here the other day, I heard that they had sent an armed force against Motzlekatzle, consisting of 500 men, and that they intended to attack, and, if possible, utterly destroy him on Sunday last, the 5th of November. Meanwhile, they are in distress themselves, and can find no rest. The country on the Val river, which they first intended to occupy, is so unhealthy, that they must leave it, and they are now said to be on their way to Port Natal, or to the country between Diagaan and the Amapondas. The Caffres are not a little afraid to have this formidable host of the boors in their rear,—a fear which may, perhaps, help to keep them quiet, and to preserve peace on our frontier, where horses and cattle are not as safe as we could wish, our neighbors being not yet cured of their thievish propensities. Among the Tambookies, too, there is no lack of rogues, and Mr. Fynn, the Consul, who was here on a visit yesterday and to-day, has enough to do to preserve peace between them and the boors; but it is very gratifying to know, that those who live at Shiloh, amounting in all to perhaps 300 souls, are on the whole quiet and inoffensive, and thankful for the privileges they enjoy. Brother Hoffman has upwards of 40 children of Hottentots, in his Dutch school, and Brother Bonatz about double that number in his Tambookie school, and a spirited lively set they appear to be. The cornfields and gardens are beautiful, and promise a plentiful harvest, if preserved from harm till the plants are ripe. I have not seen any thing so fine since I left home as the fields here, and on the Kat river district.

H. P. Hallbeck.

FROM BROTHER W. C. GENTH.

Enon, July 20, 1837.

Dear Brother,—Thus far the Lord hath helped us. We have, indeed, had to encounter many trials, of one or the other kind; but we have experienced, that the Lord is a Counsellor and a Deliverer in every time of need. Last month, our dear Brother Halter was seriously ill of cold and fever, which reduced him to a state of great weakness, and rendered it necessary that he should move, for three weeks, to Uitenhage, to be under the immediate care of the doctor. Through the mercy of God, he is now much improved in health, and able to take his share in the services of the church and school.

Our Missionary labors have proceeded nearly in their usual course. We continue in weakness to sow the seed, and to water it as we have opportunity; looking for the increase to Him who can alone bestow it. Church and school are pretty well attended; and we pray that the word spoken, and the lessons imparted, may tend, through the operation of the Holy Spirit, to the eternal salvation of many souls. In the kingdom of nature, drought and consequent barrenness have prevailed. Nothing can grow,—not even grain for the food of the cattle. The earnings of our people are also very small; and there is much distress among them. Perhaps the Lord will hear our cries, and, ere long, send us a plentiful and refreshing rain.

To our Saviour's praise, I can declare, that He has not permitted my confidence in his love and faithfulness to fail; but enabled me to proceed in my allotted work in dependence on his help. May he continue to be with me and mine, and may His blessing and His peace rest on all His servants, in every part of the world.

October 26, 1837.

On the 10th instant, Brother and Sister Hallbeck, and Brother Küster, arrived with us, and, on the 23d, proceeded on their journey to Shiloh, by way of Graham's Town. We were greatly rejoiced and encouraged by their visit; and were thankful to see them in so good a state of health. The weather is at present most favorable for travelling, and for spending the night in the open air,—which helps to refresh and brace the constitution of an European.

Here we continue to live in peace, and to receive many spiritual blessings from our gracious Lord. But, in temporals, we are still severely tried. There prevails a great dearth of provisions, so that of 420, who are properly inhabitants of this settlement, nearly one half are absent, endeavoring to procure a scanty livelihood. Some showers have fallen, whereby the grass has been made to spring up again, so that the cattle have obtained a par-

tial supply of fodder. In the pools of the Witte River, there is water sufficient for drinking; but, as the stream does not yet flow, nor has done so for nearly two years, our water-courses are useless, and our people have been unable either to sow or to reap. Meanwhile there is a considerable demand for smiths' and carpenters' work, and those who have learnt these businesses are well employed.

(From the "Periodical Accounts," &c.)

IV. WEST INDIES.

The Missions in JAMAICA, ST. KITTS, and ANTIGUA, have been reinforced by the arrival of several Brethren and Sisters from Europe and North America;—the services of Brother Ellis have been restored to BARBADOES;—and the arrival of Brother and Sister Haman in DEMERARA holds out the prospect of the early renewal of the Mission in that Colony. In ANTIGUA, the new settlement at Sea-view, or LEBANON, is rapidly advancing, and preparations are making for the erection of a church at Montgomery, in TOBAGO. The building of additional school houses has been commenced in nearly all the Islands, and several of those which were already in progress have been completed. In one of Brother Zorn's letters will be found a curious and interesting narrative, derived from the statements of an aged negro convert, the perusal of which can hardly fail to excite feelings of thankfulness to God, for the great and blessed change which has been wrought, by the preaching of the Gospel, not only in the condition of the negro population, but also in the views and sentiments of those of its inhabitants who claim an European descent. The extract of a letter from the same Missionary to the Minister of the Brethren's congregation, at Bristol, refers to a subject of increasing importance. It will be observed, with thankfulness, that the appeal which it contains has been promptly and generously answered by our Brethren and Christian friends in that city.

I. JAMAICA.

EXTRACT OF THE DIARY OF IRWIN-HILL, FOR 1836.

January 1st. We entered this new year with fervent prayer and supplication to God, our Heavenly Father, beseeching Him to hold His protecting hand over us, and preserve us in His love and fear, until the end of our earthly pilgrimage. About 100 persons attended our solemn service.

3d. On this first sabbath in the new year, our hearts were

cheered by beholding a very numerous and attentive auditory at church. May all of us keep holy to the Lord each succeeding sabbath of this year.

6th. The Brethren Pfeiffer and Collis paid us a visit, and the latter held our evening meeting. The history of this day reminded us, that our blessed Saviour came into the world to be a light to lighten the Gentiles, and that now all men are objects of His merciful regard. O what great cause have we, in this place, to praise and bless redeeming love!

12th. Brother Robbins went to Tryall, and held a meeting for religious instruction with the children. Complaints having been made to us, that, since Christmas, the children had neglected to attend school, we felt it our duty to give them all a serious admonition, and they promised to be more regular in their attendance.

17th. We held our first adult prayer-day in this year, on which occasion ten adults were baptized, two who had been baptized in other churches were received into the congregation, and one person re-admitted to the same. Nine of the new people were admitted to the class of candidates for baptism.

March 3d. The school at Williamsfield was visited. In this week, we spoke with 166 new people and candidates. Several came to speak to us for the first time, and requested that we would take down their names.

13th. Sunday. We had the pleasure to receive a visit from our dear Brother Bininger of New-York, and our friend Mr. Scott of Hopeton. After the morning sermon, we took up our first quarterly collection for the benefit of our Missions. The people manifested a willing spirit, and 34 dollars, 5 shillings, and 10 pence, were the produce of our first gathering.

20th. More children attended our Sunday-school than we could accommodate in our very confined school-room. Six women and two youths, who had been prevented from attending on the prayer-day, were added to the class of candidates.

April 1st, Good-Friday. The congregation met together to meditate on the last sufferings and death of our Saviour Jesus Christ.

3d, Easter-Sunday. Soon after four o'clock in the morning we assembled to celebrate His glorious resurrection.

12th. Brother Robbins visited on Tryall estate, and held a meeting in the house of Brother Thomas, the helper, for the aged and infirm members of our church; for which they expressed their thankfulness in warm terms. He then met the children and young people in the hospital, and held for them a meeting for religious instruction.

17th, Sunday. After the preaching and classes, we held a love-feast with those who had attained to church-privileges since Easter, 1835. The number amounted to 54, but only 46 were present, the others being prevented either by sickness or by domestic duties. We called upon them to praise the Lord Jesus for the love and mercy He had bestowed upon them, and to watch and pray contin-

ually, that they may walk worthy of their high and heavenly calling.

21st. This week we visited Williamsfield and Irwin estates, and on the latter held a meeting with the old people who can no longer come to church.

May 1st. Brother Robbins was obliged to attend to the Sunday-school, both the teachers being absent. After the services of the day, the widows belonging to our congregation held their annual love-feast, at which 60 attended. Several, on account of the infirmities of old age, could not be present. Those of their number who have no children, find it difficult to procure a subsistence, but most of them appear resigned to the will of their heavenly Father.

8th. Having spoken in the preceding week with 139 of our new people and candidates, in most of whom we are encouraged to believe our Saviour is carrying on a work of grace, several were this day advanced in church privileges.

June 1st. The Brethren Pfeiffer and Robbins went to Fairfield estate, near Montego Bay, and held the usual monthly meeting with the apprentices belonging to that property. Brother Pfeiffer preached in the overseer's house.

19th, Sunday. Brother Pfeiffer preached, and made a collection for the new church, to which the people gave willingly.

July 5th. Left Tryall early this morning, and paid a visit to our friends, Mr. and Mrs. Waddell, the Scotch Missionaries at Cornwall, returning the same evening by way of Montego Bay.

17th. We were under the necessity of publicly disowning two of our people for the sin of fornication.

August 1st. We celebrated the second anniversary of the abolition of slavery in the British dominions. We rejoiced to see an overflowing auditory, and made use of the opportunity to exhort all present to show themselves grateful for this boon, by their willing obedience to those who are placed over them, and by an unreserved surrender of body, soul, and spirit to the Lord Jesus Christ.

13th. During this month we continued our visits to the estates, and spoke with 138 new people and candidates. We were thankful to find, that some of those who had been careless were now earnestly seeking their souls' salvation.

September 11th. We celebrated the annual memorial-day for the married members of our flock. The services were attended by 64 couples, and by 11 individuals whose partners are not in communion with our church. Most of these appear to be intent upon living in the married state, according to the command of God our Saviour.

October 6th. The baptized negro, Peter, belonging to Tryall, departed this life. He was of the Coromantin nation, and must have been more than 80 years of age. It was not, however, till within the last two years, that he began to seek his soul's salvation. He was baptized by Brother Robbins on the 1st of May, 1835, and as long as his strength would permit, continued to attend the meetings,

from which we believe he derived much blessing for his heart. Whenever we visited him, we found him cheerful and contented.

December 25th. After the usual morning service on this festival day, we had the joy to baptize 5 adults into the death of Jesus, and to add 24 persons to the class of candidates for baptism.

27th. We held, as usual, a love-feast with our school-children, but, as all the estates in this neighborhood did not give the day, no more than 70 could attend. Many of these recited portions of scripture and hymns very correctly, and they were all suitably rewarded with books, &c.

31st. Since the commencement of the year, 21 adults and 14 children have been baptized; 33 persons received into the congregation, and 7 re-admitted; 12 have departed this life, and 3 been excluded; 15 have become partakers of the Lord's Supper, and 20 candidates for the same; 72 persons have been added to the class of candidates for baptism; and 22 couples have been married.

At the end of this year, our congregation at Irwin-Hill consists of 234 members, of whom 129 are communicants; 195 new people and candidates; 180 children under 12 years of age; in all 609—58 more than at the close of last year. These dear souls, with ourselves, we commend to the prayers and supplications of all our dear Brethren, and Sisters, and Friends.

GEORGE AND MARY ROBBINS.

EXTRACTS OF LETTERS FROM BROTHER JACOB ZORN.

FAIRFIELD, *September 26th*, 1837.

"DEAR BROTHER,—Thanks to the Lord, I have this time no such melancholy tidings to give as when I last addressed you; through mercy, our lives and health have been spared, and though few in number, we have been enabled to carry on the work committed to us; in which we are cheered by manifold proofs that our labor is not in vain in the Lord. Oh! how altered is Missionary labor in Jamaica from what it was in former days! And how much reason for thankfulness is there, that the night of slavery has been exchanged for the dawn of freedom! In this respect, I was much interested in the account given by an aged negro, Robert Peart, who was among the first that embraced the doctrines of salvation in these mountains, and became a member of our church. The following is an outline of his history, connected with the first introduction of vital Christianity into this neighborhood.

"He is a Mandingo by birth, and was early initiated into the Mahomedan faith, and being designed for an expounder of their law, was taught to read and write. When he was about twenty years old, he went on a visit to his uncle, previous to his entering the 'great school' at Timbuctoo, to finish his studies, and while there, he was waylaid, and carried down to the coast to be sold. His relations sent to ransom him, but in vain; he was put on board a ship and brought to Jamaica; this was about the year 1777. For some time he adhered to his native religion, at least partially, and con-

fesses that whenever he wished to observe one of the Mahomedan fasts, he pretended to be sick. About the year 1812, a negro named George Lewis, who had been in the United States, and there become acquainted with the truths of the Gospel, and who was in connection with the Baptists, frequently came to this part of the island as a peddler, or hawker of goods. What first drew Robert's attention was, that this man always asked a blessing and returned thanks at his meals. 'I saw him,' said Robert, 'before him eat, say thankee, and when him done, him say thankee again. Me say, eh!—(an exclamation of surprise among the negroes.) Him say to me, Why don't you pray? Me answer him, Me do pray. He, to me, What do you pray? Me say, Me pray to *God;* me believe in God, but not in his Son; in for we country we pray to God, and his prophet Mahomed. George Lewis replied, Dick, you altogether wrong; you must pray to Jesus Christ; Him the only right one to pray to. The words sank into my heart; I went home and told my wife all the man had said. At that time I was building a house; it was only half-finished, and the door was not yet hung. One night I went in there, and kneeled down, and began to pray,—Lord, have mercy upon me, Christ, have mercy upon me, again and again, for that was all I could say. By-and-by I was tired and fell asleep, when I thought I heard a voice saying to me, 'Why don't you pray?' Immediately I jumped up, and began again to pray,—Lord, have mercy upon me!—and so continued all night.' His mind seems to have become more deeply impressed from day to day with the idea of something more being necessary for salvation; but as yet he had seen no other counsellor, though he had heard of Brother Lang, the Moravian Missionary, at Carmel. It happened soon after, that the negroes having offended the overseer in something, he directed Dick to cut down and destroy all the yams and provisions they had planted in their gardens. At this he felt very uneasy, knowing it to be a very harsh measure, and prayed fervently to God for direction. The thought came into his mind to go and ask advice of the Moravian Missionary at Carmel, about ten miles distant. He ran there in breathless speed, and stated his case. Finding a judicious and sympathising friend in him, he unbosomed himself still further, and declared his desire for baptism, informing the Missionary that he had been brought up a Mahomedan, but had found *that* faith to be only a broken staff to lean on. Having obtained suitable advice, he returned home with an easier mind; and became strict and regular in his religious exercises, as far as the glimmering light he enjoyed permitted him. The praying people, under their black guide, were at that time very strict in their observances. Whenever he came to the estate, every one contributed at the rate of threepence each; they made a supper, and sat up all night listening to his instructions. They were in the habit of fasting three times a week, eating and drinking nothing from sunrise to sunset. This naturally irritated the planters, and they took every means to put it down. One day the overseer, having had the names of three of the

praying men mentioned to him, went into the field early in the morning to observe how they could work the day through. When breakfast time came, they took none, and as they told him that they had eaten enough before it was day, he directed them to continue to break stones with sledge hammers, which they readily continued to do till evening without intermission, and so successfully, that he could not refrain from expressing his surprise.

"When Robert had attended the instruction of Brother Lang for some time, he relates that he dreamed one Friday night that he was in a dark house, when a man came in, and it became light. The person approached him, and kissed him three times. He enquired, 'Who are you?' and received in answer, 'I am Jesus of Nazareth, come to pardon all your sins,' 'and immediately,' says he, 'I fell at His feet, and kissed them.' Two days after, Sunday, he was sent for, and baptized by Brother Lang. This dream made an indelible impression on his memory.

"Religion beginning to spread more among the negroes, he, together with some others, was taken before a bench of magistrates, and examined as to the nature of the instructions they received. His answers convinced his judges, that religion will make a man a more valuable servant and member of society, and they sent him away in silence. To the first question, as to the nature of the instructions they received, he replied: 'We are told to believe in God, who sees us every where, and in His Son, Jesus Christ, and to pray to Him to take us to heaven.' 'Well, what more?' 'We must not tell lie.' 'What more?' 'We must not steal from massa.' 'What more?' 'We must not run away and rob massa of his work.' 'What more?' 'We must not pretend to be sick, when we are not, and neglect massa's work.' 'What more?' 'We must not have two wives, for by and by they will get jealous, and hurt one another, and massa's work will fall back.' 'What more?' 'We must pray for busher, and every body.' 'Well, go along.' His consistent Christian conduct had such an effect on the overseer, for whom, by the instruction of the Missionary, he regularly prayed, that, after some time, the former frequently lent him a mule to ride to church on.

"I have given the above sketch, as an interesting memorial of by-gone days, and as an incentive to praise and gratitude for the superior advantages the negroes now possess, when they may be said, comparatively speaking, 'to sit under their own vine, and their own fig-tree,—none making them afraid.' That our people may make a good use of the privileges they now enjoy, and continue to walk in the paths of the Lord, being fruitful in every good word and work, is our fervent prayer; and, we are assured, that of all the friends of Zion.

"Brother Roemer went to Kingston, in the expectation of sailing to St. Thomas', but being detained a fortnight, during which time he felt somewhat indisposed, has returned to us, and now speaks of limiting his excursion to Montego Bay in the steamer. We shall be truly thankful to see him once more restored to health and spi-

rits, and to enjoy the benefits of his valuable and faithful services at this station."

December 18, 1837.

"Many thanks for your favor of October 16th, by the last packet. Your expression of condolence I have conveyed to Sister Collis;—it was indeed a heavy stroke to her, to part with so excellent a husband in the midst of his years and usefulness; but divine consolations have refreshed her spirit, and enabled her to say—'It is the Lord!' with Christian submission. We had need to pray for the same resignation, and for grace to be persuaded that "He doeth all things well!" I continue to perceive Brother Collis' loss, both as a fellow-laborer, occupying an important post, which is not easily supplied, and as a personal friend, whom I had learnt to love and esteem highly. That his assistant, and recently appointed successor at New-Carmel, Brother Elliot, is enabled to proceed with acceptance, I have the pleasure to inform you. In Brother and Sister Prince we have willing assistants here at Fairfield. Brother Roemer spends more than half his time at Nazareth, where he is much occupied with the school.

January 2*d*, 1838.

"I should be most ungrateful, were I to fail to declare, that the Lord has wonderfully assisted us, throughout the past year; and given us health and courage to proceed with cheerfulness in our appointed labors. Besides having an unusual amount of general Mission business, occasioned by the extension of our Mission in Jamaica, and by the number of buildings (chiefly chapels and schoolhouses) in the course of erection, we entered on the charge of a widely-dispersed congregation of upwards of 2500 souls; to most of whom we were strangers, and with all of whom we were imperfectly acquainted. Our dear fellow-servant, Brother Joseph Roemer, who is naturally most cheerful and willing to assist in the work, was in a great measure disabled,—first by his wife's illness, then by his own,—so that a great portion of labor fell to our share. But the Lord gave us strength sufficient unto our day. Some blessed effects of the teaching of the Holy Spirit, we have been permitted to behold during the year past. Some souls have been more firmly established in grace, and others have been brought out of darkness into the marvellous light of the Gospel! There has also been an increase of 117 in the number of the congregation, as will appear by the annexed return; but that is not to be put in comparison with the increasing knowledge of divine things, and the correspondent change in practice, which we have been favored to witness. True, we have been obliged to exercise church-discipline on a number of offenders, and have had some very grievous instances of the deceitfulness of the human heart, principally breaches of the 7th commandment; but, on the other hand, we have had the joy (am I wrong in comparing it to the joy of the angels?) of re-admitting no less than 60 backsliders, who appear to possess that 'contrite and hum-

ble spirit' which the Lord has promised to revive. The attendance on the means of grace was encouraging, though not as regular, or numerous, as two or three years ago; in the last three months there has, however, been a considerable improvement. We are the more thankful to have additional accommodation afforded us in the new school-room, which, though a distinct building, communicates with the chapel by folding-doors, which are opened on such occasions, when the hearers cannot be seated in the chapel. It is obvious, that the reading of the scriptures, and the education of the young, has improved the capacity of the people for *understanding* the instructions they receive. The arrangements made to catechize on some of the more distant properties, from which people come to our church, has, I trust, been useful. A monthly meeting, with the helpers of the congregation, on Saturday morning, has also tended to make us better acquainted with them, and through them with our people, and enabled us to instruct them more fully in their peculiar duties. The instruction afforded on Saturdays, to candidates for baptism or the Lord's Supper, has also been much blessed, and encourages us to begin to require more knowledge from our people than formerly. Our Sunday-school, under Br. Blandford's direction, especially the class for adult Bible readers, kept during the children's meeting, has prospered, and, I hope, been spiritually useful. The day-school has increased from 20 to upwards of 80 scholars, and the evening-school has been tolerably well attended. I wish I could add, that our evening-meetings had been equally so; in these mountains, where the evenings are often cold and wet, and consequently injurious to the negro frame, there seems to be little prospect of gathering many together.

"Our visits to the sick and dying have been attended to, as much as the pressure of other duties would permit. On the whole, we have great reason for thankfulness; and we joyfully exclaim—'*Bless the Lord, O my soul; and forget not all His benefits!*' and are encouraged to add—'*Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it!*'

"The Congregation at Fairfield consisted, at the close of the year 1837, of

"Communicants 748; baptized and candidates for the communion, 468; children under 12 years of age, 610; new people and excluded, 949. Total, 2775. At the close of 1836, 2658. Increase, 117.

EXTRACT OF A LETTER FROM BROTHER ZORN, TO BROTHER W. W. ESSEX, OF BRISTOL.

October 9, 1837.

"Dear Brother,—Our worthy friends in Bristol, who are anxious that young persons of color should be educated, or trained, as teachers or assistants for the West Indies and Africa, will

allow me, through you, to request their favorable consideration of the following plans :—

"1.—We have sent up to Kingston, for a training of three months in the Mico Institution, one young man of color, and propose sending another soon. These two young men are destined for schoolmasters in our schools. Though the Mico Institution kindly gives the instruction *gratis*, the board and journey expenses, in this expensive island, will amount to about 10*l.* sterling for *each*. I think much advantage will be gained by this training, and submit it to the consideration of our dear friends.

"2.—I have, on my own responsibility, and trusting that I shall receive aid from England, advanced two young men of our congregation, *each* 12*l. sterling*, to purchase out the unexpired term of their apprenticeship, in order to train them for teachers. The one is a communicant brother in our church, of established character for piety and talent; he will work half a day at his trade (that of a carpenter) till the amount is refunded, and study the other half of the day. The other young man of color is quick and clever, and has hitherto conducted himself remarkably well, but he is not so *long-tried* as the former; he is with us as a servant, and will thus gradually work out the sum advanced him. Now I beg our kind Bristol friends to raise the 24*l.* sterling for this purpose. As the amount is gradually worked out and repaid, the money will be transferred, either to the Mission-fund generally, or to the help of other young persons who may be taken in training; and thus form a kind of permanent fund. We have no time to lose, and therefore I have purchased out the time of these two young men. I do not *ask* for more than 24*l.*; but if we had some pounds more, we should know how to employ them in similar objects.

"3.—Another project, by which, I am convinced, those contributing to it would be directly furthering the glory of our Saviour and the salvation of souls, is the following:—An African, named Archibald Monteith, who has learned to read the Scriptures, and is not only well acquainted with them, but possesses a peculiar tact in applying them to the hearts of his countrymen, especially native Africans, has lately, by the help of some kind friends, obtained his full liberty. Gladly would he spend *all* his time in the service of the Lord; visiting from house to house, addressing small companies of an evening, praying with the sick, &c.; but he must maintain himself and family. For the sum of 12*l. sterling per annum*, this 'mass of zeal and experience,' as our late Brother Collis termed him, might be secured. This is worthy of the consideration of all those who have at heart the salvation of immortal souls; and I should think, hardly needs much pressing on those who love the Negro race.

"Pray see what you can do for us; and let me know exactly how the pulse of our respected friends, and brethren and sisters, beats on these subjects."

[The result of this appeal has been a liberal subscription, by friends in Bristol and its neighborhood, amounting to 36*l.* 10*s.*, which sum has been already remitted to Brother Zorn, in aid of the objects specified in his letter.—*Ed.*]

FROM BROTHER J. RENKEWITZ.

Shirehampton, June, 1837.

"DEAR BROTHER,—I suppose you are aware that, since October, 1835, we have been living at Shirehampton, in the parish of Manchester, for change of air, in a house which some kind friends offered for our abode in our very enfeebled state of health. I can say, with thankfulness to the Lord, that this cool situation has been conducive to the restoration of our health. During that time I went every other Sunday to Fairfield, or to one of the outposts. But, after the death of Sister Kochte, it seemed too hard to expect Brother K. to stay at New-Eden quite alone; the conference, therefore, requested us to return; but we had hardly been there five weeks, before we found that the heat of New-Eden would not agree with us. At Christmas we went up to our Mountain preaching-place, where I held service, for the first time, in the newly-erected building at Nazareth. There Sister Renkewitz and myself, and our three children, were all taken dangerously ill of yellow fever. For many weeks we were separated. I was at Shirehampton, Sister Renkewitz at Huntly, and the children at Fairfield. By the help of the Lord, and His blessing on the strong remedies used, we all recovered. Ever since, we have enjoyed tolerably good health, although we feel our constitutions somewhat weakened by these attacks of illness. Of the gathering of a congregation, I am unable, at present, to give you any account; for I am only helping at Fulnec and New-Eden. The two or three hundred who attend once a fortnight, at Nazareth, are mostly members of our church, and some are communicants; but many are too old and feeble to go to our other places. All express themselves very thankful, that we have come so near them, but particularly the poor and the infirm. They thank God, as they say, that they can hear the *good* word once more. There are upwards of 300 children who attend the Sunday-school, and 65 are regular attendants at the day-school,—12 of them can read the New Testament. Upon the whole, I must say, the people in this neighborhood show their gratitude in deed as well as in word, having up to the present time, given, in labor, upwards of 100*l.* currency, towards the new building."

2. ST. KITTS.

EXTRACT OF LETTERS FROM BROTHER JOHN ELLIS.

Basseterre, Nov. 20th, 1837.

"DEAR BROTHER,—In transmitting answers to the inquiries in your circular of September 14th, I beg leave to observe, that

the teachers in our schools find the small salaries we are able to give them scarcely sufficient to supply the cravings of nature;—as to apparel, I cannot tell how they manage to appear so decently dressed as they have done hitherto, especially the females. We have been endeavoring to bring matters into such a train, that the schools may, in a great measure, support them. Nevertheless, if her Majesty's Government consent to give them a little impetus for a few years to come, all the better; we shall be truly thankful for it. We shall be thereby placed in circumstances to employ a more respectable class of teachers, and heartily do I wish God's blessing to rest on this, and every other mode adopted for the better education of the Negroes. Our Brethren ought, however, to remind the parents, that their children should learn to *work* as well as to read. I fear much evil from the consequences of too large a proportion of the rising generation of Negroes being *exclusively* instructed in reading and writing; no provision being made for their being early trained to honest industry. We have had a pleasant, though a short visit from your brother.* He left St. Kitts this morning. I have promised him to do all I can to lay the foundation-stone of the school here, in Basseterre, on the 4th of December, which I hope may be found practicable. We have got a considerable quantity of building stone to the spot.

December 30*th*, 1837.

"In our Mission-conference, we have resolved, after much consultation with the Government Commissioner, to erect a school-house in Basseterre, on the site proposed when I visited this island last year; viz., at the N. W. corner of the burial-ground. An excavation for the purpose was made at that time. We have now determined to have the building of stone, 50 by 30 feet. The foundation was laid on the 4th instant. The wall is now above ground on two sides. I have still to inform you, that Brother H. Miller arrived here on the 17th November, from Antigua. On the 26th of the same month he was ordained a deacon, in a full meeting of the congregation. Two days after, he was joined in holy matrimony to the widow Sister Scholefield; which transaction, as well as the former, was accompanied by the prayers and good wishes of ourselves and the Negro flock. On the 7th inst. they sailed for Antigua, with their little daughter, and we have already heard of their safe arrival in that island.

"Brother Roemer and Sister Oerter have lately been attacked by fever, the latter severely. Sister Ellis has also suffered from dysentery, but I trust is convalescent. I feel thankful to have hitherto escaped that fearful malady."

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* Brother Charles Joseph La Trobe.

3. ANTIGUA.

FROM SISTER MORRISH.

Newfield, August 22, 1837.

"DEAR BROTHER,—In compliance with your request, I send the following passage from our Diary, containing an account of the celebration of the solemn service, which is usual in our church on the morning of the day, on which we commemorate the victorious resurrection of our Redeemer from the dead.

"*March* 26th. Easter Sunday.—This has been a delightful day. Very early, before day-dawn, an immense multitude was assembled in and around our church. We made our way through them with difficulty, and sang the verse, 'Christ is risen from the dead.' The sight of so large a number of our fellow-creatures, gathered from among the Heathen, assembled to commemorate the joyful event of our Lord's resurrection, completely overcame our feelings, which found vent in tears of joy. After the singing, we proceeded in regular procession to the burial-ground, which is beautifully situated on the side of a hill. Broad walks had previously been made all round. The brethren turned one way, and the sisters the other, gradually ascending the hill, then across the upper path, till they nearly met; only we Missionaries, with our children, standing between them at the top of the middle walk. From this station we had a delightful view of the whole. They formed a complete square, chiefly dressed in white, their black faces full of interest, and all standing in solemn stillness. While enjoying the delightful feelings which this sight inspired, we could not help saying to each other, 'What would many of our dear Christian friends at home give to witness such a scene!' The morning was beautiful and serene, the sun had not yet risen above the neighboring hill, and the sugar-mills at rest, seemed like so many crosses, reminding us with a thrill of ecstacy, of those days of millennial glory, when the cross of Jesus shall have triumphed in every land; when the kingdoms of the world shall have become the kingdoms of our Lord and Saviour Jesus Christ; when the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; when our beloved and exalted Redeemer shall see of the travail of His soul, and shall be satisfied. The reading of the Litany was rendered still more solemn by the echo from the opposite hills. Many strangers stood outside the gate. All behaved with the greatest quietness and decorum during the service, after which they returned to the church to hear the history of the morning read; the greatest order and stillness prevailed, and we were delighted to observe, that the minds of the people seemed much interested. The other meetings during the day were well attended. May the blessing of the Lord rest upon all, without which we know the meeting

together of these dear people will be in vain, and our labor with them also shall be in vain; but our delightful encouragement is, that the word of the Lord *shall not* return unto Him void, but it shall accomplish that which He pleases, and prosper in the thing whereto He sends it.

"ELIZ. MORRISH."

FROM BROTHER F. F. THRAEN.

Gracehill, January 17th, 1838.

"DEAR BROTHER,—You are doubtless aware of my having been appointed to succeed Brother Bayne at this place. The difficulties always attendant on entering a new sphere of labor, have been increased by the illness of my dear wife, which occurred soon after our arrival. At that time there was much sickness prevailing in the neighborhood, and the consequences were felt, both in church and school, in a rather discouraging manner; the attendance at both being considerably reduced. I could not but feel it a little discouraging, at the commencement of my new office; but I have the pleasure to see an alteration for the better by this time. The Christmas-festival was a season of refreshment to us, and, I hope and pray, of blessing for the congregation. The third Christmas-holyday was, as is usual here, dedicated to the children, of whom more than 300 were present at our solemn services. We had an examination with the school-children, and a general love-feast. They were especially delighted to sing their Christmas-hymns and anthems, which Sister Thraen had practised with them. As far as we were able, we made them little presents for their encouragement. A considerable part of the school duty falls now to our share, in addition to our other avocations, as our teacher was obliged to quit his service in our school, and to resume, during the crop-time, his work on a neighboring estate. This adds considerably to our labors, and sometimes interferes with our other duties, as we cannot divide our time accordingly. However, we do it with cheerfulness, and hope and pray, that the Lord will confer His blessing on our work, and supply us, ere long, with the needful assistance. The flock is large, and is not likely to be greatly diminished by the new congregation at Lebanon.

A copy of the inscription placed in the foundation-stone of the school-house, now in course of erection at Gracebay, having been received from Brother Harvey, the superintendent of the Mission in Antigua, it is here inserted, in the hope that it will not be altogether unacceptable to the friends of negro education. Besides a short reference to circumstances, connected with the origin and progress of the undertaking, this document will be found to con-

tain a faithful statement of the views of the Brethren's church in regard to the education of the children committed to its charge in heathen lands.

"This foundation stone was laid by the Missionaries of the Church of the United Brethren (commonly called Moravians) together with Brother Charles Joseph La Trobe, on the 15th day of December, in the year of our Lord 1837; and in the 1st year of the reign of our gracious Sovereign Queen Victoria: His Excellency Sir William Mac Bean George Colebrooke, K. H., being at the time Governor-General of these Islands.

"The building to be erected hereon, is to be devoted to the tuition of children, the lambs of the flock of God gathered together in this place; that they may be brought up in the nurture and admonition of the Lord, and from their childhood may know the Holy Scriptures, which are able to make them wise unto salvation, to teach them to overcome the wicked one, and to make them perfect, thoroughly furnished to every good work.

"For many years past, the Brethren's Missionaries, and the congregation of Gracebay, have had to suffer the want of a school-house for the accommodation of the children at this place; but which most desirable auxiliary to a Missionary-station the Brethren are at length enabled to obtain, by the generous aid of the British government; whose agent, our esteemed Brother, Charles Joseph La Trobe, being present on this occasion, performed the ceremony of laying this foundation-stone.

"May that blessed Saviour who gathereth the sheep with His arm, and carries the lambs in His bosom; who said, 'Suffer little children to come unto me,' and took them up in His arms, and laid His hands upon them, and blessed them; who also is the same yesterday, to day, and for ever; abundantly bless this undertaking, and establish the work of His own hands, that it may appear unto His servants, and His glory unto their children; that the generation to come may see it, and set their hope in God, and keep His commandments; that one generation may praise His works unto another, and declare His mighty acts. May the good word of the Lord be verified in this place, and His Spirit be poured upon His people, and His blessing upon their offspring; that they may be the seed of the blessed of the Lord, and their offspring with them. May He, who perfecteth His praise out of the mouths of babes and sucklings, receive the hosannas of the children here to the Son of David, establish them in every good word and work, and preserve them unto His heavenly kingdom: to whom be glory for ever and ever. *Amen.*

"The number of members of the Brethren's congregation at Gracebay is 777 aduits, and 252 children. Total, 1029."

[Here follow the names of all the Brethren's Missionaries in Antigua, and of those Brethren in Europe who are engaged in the direction, or the service, of the Missions generally.]

4. BARBADOES.

FROM BROTHER J. COLEMAN.

Bridgetown, Jan. 6, 1838.

"DEAR BROTHER,—The inclosed extract of the diary of Bridgetown, will give you some particulars of the recent very agreeable visit to us of Brother and Sister Haman. This day I have had the pleasure to receive a letter from Brother Haman, announcing their safe arrival at Georgetown, after an unusually quick passage of three days. He states, that he was received with great kindness by Mr. Stuart, the attorney of Anna Regina

estate, and that Brother Waugh showed himself and family every attention. He expected to proceed to his appointed station the week following.

"Since Brother Haman left us, I have experienced a smart attack of bilious fever, which has left me very weak,—so that I find it no easy matter to get through the many services of this season, besides finishing the diary of the year, making up the accounts, church-books, and putting things in order, previous to the arrival of Brother and Sister Ellis, who are expected every day from St. Kitts. In addition to which, we are packing up our effects, and preparing to set forth again on our pilgrim-path. So many removes will certainly add to our stock of knowledge and experience, and will also, I trust, through the mercy of our Saviour, prove salutary to our souls, and render us better fitted for His service.

"From what I have just written, you will doubtless draw the inference, that we purpose following our call to Jamaica. Yes; we are willing and ready to go at the Master's bidding, though we feel much at parting from our dear brethren and sisters here, and the flock which we have lately tended, and to which we are already much attached. Our new appointment we have received, as we have done every preceding one, from the hand of our gracious Saviour, and we pray to Him to support us by His grace, and cause His holy will to be accomplished both in and by us.

January 11, 1838.

"Yesterday evening, we had the pleasure to welcome Brother and Sister Ellis, and their little son Frederic, who arrived with the steamer from Basseterre. If possible, we shall take our passage for Jamaica by the packet of next week, and we commend ourselves, in reference to our future service in the Lord's house, to the affectionate remembrance and prayers of our brethren and friends."

5. TOBAGO.

FROM BROTHER JAMES T. LIGHT.

Montgomery, Oct. 23, 1837.

"Dear Brother,—My wife and myself sailed from Barbadoes to Scarborough in the Caroline mail-boat, and landed at Montgomery on the 6th October, after a quick passage of 26 hours. We had been absent from the island 7 weeks. My dear wife's health, for the improvement of which we visited Barbadoes, has been considerably improved, and I am thankful to say, she is now able to take some share of school-duty, which she could not do for at least 3 months previous to our going thither.

November 10*th*, 1837.

"You will recollect, that we have more than once expressed a

wish to have a school-house erected in the neighborhood of Indian-walk,—a distance of ten miles from Montgomery, and, if we may venture to hope for the establishment of a school in that neighborhood, we would beg our Brethren to give us their consent to purchase a spot of ground for its erection, perhaps two acres of land. The sum of 200*l.*, sterling, towards the building of a school-house in that mountain-tract, where ignorance and superstition abound, would be most welcome,—if granted. Your Brethren here would soon find a spot of ground for the purpose, and lose no time in the erection of one.

"I am thankful to be able to add, that, at present, our family are in the enjoyment of health. I have already stated to you, that the parents and children do not give any thing towards defraying the expense of instruction,—neither will they in their present state; they deem it quite sufficient to *send their children*, and too many of them even neglect this part of their duty. Our evening-schools have been ill-attended for some time, because we merely required of them *two-pence* per month for candles, and for clearing away the dirt they bring with them. Brother Coates and myself will now try to renew the evening-schools, since you are willing to pay for candle-light.

January 8th, 1838.

"The year past proved, in many respects, a very trying period to us as a family, and not less so to the members of our flock. Indeed, as to externals, it has been a time of distress to the inhabitants generally, The very dry season, from November, 1836, till May last, was very seriously felt by the apprentices. In some degree their distress was brought upon themselves by neglecting to pay that attention to their provision-grounds which they ought to have done. And had it not been for the little money they received at the close of the sugar-harvest, for their working overhours, their distress would have been more severe. From June till September was a time of great scarcity; many did not get sufficient to satisfy the cravings of nature, and had to be content with very small portions of bread and rice, which were very dear. Even some of the industrious, with money in their hands, could not procure a good meal. I may mention two cases which occurred, by which you may form some idea what others endured.

"One of our communicants came one night to the meeting, and expressed herself *thankful* that, after a day's work, she had been able to procure a twopenny loaf (a penny roll in London) for her day's food. Another member brought a complaint against her son, a growing boy, for teazing her for something to eat, expressing a wish that he might be reproved for his importunity, when he knew that she could not get it with money in her hand. We pitied them both, gave her a slice of bread, and saw no need for reproving the hungry boy.

"In the past year, many of the aged, weak, and sickly, have

been called away from this transitory state. In our small circle, among the apprentices, upwards of 30 have been buried, in the hope of the resurrection to eternal life: 16 of these were members of our church.

"Our Sunday-services have been generally well attended by the adults, while our Sunday-school is considerably diminished in numbers, owing, in some measure, to the drought and famine that prevailed during the summer months, when many, instead of attending school, would leave their homes on Saturday (their free day) and go rambling about the country in search of fruit, or what else they could pick up, to help them through the coming week, and they often did not return home till Sunday afternoon. The free children who attend our day-school behave tolerably, and their numbers are more likely to increase than diminish. At present they average 70. We held a sort of examination, when they broke up on the 22d December for the Christmas holidays. Several friends were present, and expressed themselves well pleased. Two girls repeated the 19th and 23d Psalms. Several read portions from the Scriptures. One girl recited the whole of a long hymn, to the surprise and satisfaction of all present.

"During the past year, 22 adults have been baptized or received into our fellowship, and three children baptized; 3 re-admitted to the congregation; 16 admitted to the Lord's Supper; 5 couples married; 16 adults and 2 children departed this life; 3 have been disowned.

"Our congregation, at present, consists of 68 communicants, 105 baptized and received, 120 baptized children, 23 candidates for membership, 19 under church discipline. Total, 335.

[From the "Periodical Accounts," &c.]

V. MEMOIR OF BROTHER GEORGE SCHMIDT, THE FIRST MISSIONARY OF THE CHURCH OF THE BRETHREN IN SOUTH AFRICA, WHO DEPARTED THIS LIFE AT NIESKY, AUGUST 2d, 1785.

"This honoured servant of the Lord was born at Kunewalde*, in Moravia, Sept. 30, 1709. No record of his parentage and early life has been preserved; all that is known of him dates from the year 1725, when he was awakened, in his native place, by the instrumentality of Brother John Boehme. On the 12th of February, in the year following, he emigrated, and arrived at Herrnhut, on the 5th of March. In 1728, he accompanied Melchior Nitschmann, one of the first Elders of the congregation, on a visit to the Protestants of Saltzburg, who were at that time suffering much persecution, in

* A village which was formerly the seat of a flourishin g congregation of the Ancient Brethren's Church—a remnant of which afterwards found its way to Herrnhut.—*Ed.*

order to encourage and strengthen them in the hope of the Gospel. But, calling on their way at Lititz, in Bohemia, to see the remnant of the ancient Brethren's church at that place, they were seized and put in prison, being accused of a design to make proselytes. All the exertions of Count Zinzendorf to procure their liberation were without effect; and, in the February following, Nitschmann died in prison at Schildberg, while Schmidt was kept six years in rigorous confinement, until he was released, July 13th, 1734.—The following is his own simple narrative of these events :—

"When Melchior Nitschmann and I first mentioned our projected journey to the congregation at Herrnhut, they were much opposed to it; they laid it, however, before the Lord in prayer, beseeching Him, either to remove the impression from our minds, or if it were His will that we should go, to strengthen and confirm it. Our conviction continued firm, and, accordingly, we left Herrnhut, April 26th. Countess Zinzendorf, in whose household I had been engaged, gave us four florins (about 6*s.* 8*d.*) for our journey. With this, and a single change of linen, we set out, the Count giving us his parting blessing. We hoped to reach Austria, though we expected nothing from the Papists but imprisonment, fetters, and death. We proceeded by way of Leibe and Hirschberg in Silesia, to Schenkowitz in Bohemia, on the Moravian border, where we visited some acquaintances, and held a meeting for the awakened. A stranger was present on this occasion, who afterwards betrayed us to the Romish chaplain. Meanwhile we went on to Carlsdorf, where a woman, named Demuth, resided with two daughters, one of whom afterwards married Brother Lawatsch. She begged us to visit her third daughter, who was married to a Roman Catholic at Friese. The young woman accompanied us thither, and the husband allowed us to hold a meeting in his house that evening. While we were thus engaged, the chaplain above mentioned came with a great crowd of people, who surrounded the house, and took us prisoners. Melchior Nitschmann's Halle Bible lay on the table, which the chaplain took, remarking that this was the first time that he had ever seen the book in his life. He then asked, if I also had not some heretical books, on which I handed him a New Testament, which I had in my pocket. Having tied our hands fast with ropes, they now led us away to a public house, where they put us in irons, and carried us from thence to Eisenberg. Here we were examined before two deacons, who interrogated us as to where we were born, how long we had lived in Saxony, the object of our present expedition, and various other particulars. After this investigation, we were taken to Schildberg, and confined in separate apartments; where, however, though too remote for conversation, we could hear each other sing the hymns with which, alternately, we solaced and cheered our spirits. Every night my feet were made fast in the stocks. A new form of salutation had just been introduced amongst the Romanists; one party saying, 'Praised be Jesus Christ!' and the other responding, 'For ever, Amen!' A priest asked me, what I

thought of it. I said, it was excellent if repeated in sincerity; to which he answered, 'You blockhead, who can repeat it otherwise?' We had frequent visits from a Jesuit, who disputed with us, and offered to stake his soul on the truth of his opinions. We constantly appealed to the Bible. At first, many came to listen on these occasions; but when the Jesuit saw that he gained no laurels, he forbade their attendance. At length, finding that he could make nothing of us, he grew tired of his task, and left us in displeasure.

"We lay confined in this manner till Christmas. As the weather was very cold, the Mayor had ordered me a supply of firewood, but the turnkey preferred making use of it for his own fire, so that I was almost frozen to death. I wound straw bands round my feet at night, as I lay in the stocks, but my sufferings continued dreadful. I turned to the Lord for help, and he took away the sense of pain almost entirely. To this day, however, I feel the effects of it in my feet, every winter. Being now half-frozen, I lost all my appetite for food, and my visitors thought I designed to starve myself to death; in consequence of which I was removed to a warmer cell, though without light; and Frank Wander, of Schenkowitz, at whose house we held our first meeting, was incarcerated along with me. He was in a dying state, but begged me to keep it secret, that he might not be harassed by the priests. I watched with him for many nights, and he expired in my arms. Some days after, they brought Melchior Nitschmann, who was also ill, into my dark cell, after taking off his irons. Weak and suffering as I was, I also watched with him. On the fourth night, I asked him how he felt. He answered, 'I have hold of my Saviour; He does not leave me, nor I Him.' Soon after, his spirit left the worn-out body.* My jailers now wrote to the Consistory, for directions where to bury the two corpses, and received orders to bury them by a cross at the entry of the town. Coffins were furnished, on my offering to bear the expense, and so they were interred.

"A quarter of a year after, the mayor came to me in prison, and told me I must go with him in my fetters. Men with lances and spears escorted me through the street to the vicar's house. Here several priests were assembled, who asked me, whether I had thought over the matter. I answered, 'Yes;' but when I was proceeding to say more, they stopped me, observing that they well knew my perverseness; but they had written about me to his Holiness the Pope, and I must now hear his answer. Accordingly they read a paper, stating that, since I had departed from the faith, removed to Saxony, and been preaching for three years (they should have said three weeks) in Bohemia, and would not suffer myself to

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* In August, 1736, Schmidt, writing to John Nitschmann, the brother of the departed, says, "You ask, whether I have forgotten your brother, the companion of my captivity. No, most assuredly; I never can forget him. As long as my pulse beats, my love to him will endure, till we shall meet together before the throne of the Lamb, and see, face to face, Him whom we served on earth."

be restored to the true faith, I was to be excommunicated, and cut off from all intercourse with mankind. I was then led back to prison, where I continued for two years more, seeing nobody but the mayor and jailer. The former once observed to me, that I did not seem to care much for the excommunication, to which I replied, 'The Lord is with me, He is my comfort, and He has said, "They shall cast you out for my name's sake." Some time after, he came again, and said, he wondered that I had not long ago made my escape. I assured him, that I should not leave my cell till they fetched me out. My case had meanwhile been laid before the civil court at Prague, by which I was sentenced, in 1731, to three years' labor in the fortress of Spielberg, near Brunn. I was therefore removed thither, under a guard, and employed on the fortifications, and in other still more revolting tasks. My whole daily allowance was a small roll of bread, which was just then very dear, so that I could scarcely satisfy my hunger. During the last year of my term, I was transferred to the kitchen of a subaltern officer. When the year was expired, he took on himself the responsibility of dismissing me, and liberated me from my irons. I was furnished with a passport by the commissary, and returned by way of Olmutz to Herrnhut, where I arrived in safety, July 22d, 1734."

July 17th, 1735, our late Brother set out on a journey through Bohemia into Voigtland, and from thence visited the awakened in the Palatinate and Switzerland. February 1st, 1736, he returned to Herrnhut, and received a call to go as Missionary to the Hottentots at the Cape of Good Hope.

The following is his own narrative of his voyage to Cape-Town, and his residence in South Africa till the year 1744:—

"Two clergymen of Amsterdam, Messrs. Van Alphen and De Bruyn, having inquired of the congregation at Herrnhut, whether they could not send out a person to proclaim the Gospel to the Hottentots, the matter was taken into consideration, and a regular proposal was made to me to engage in this work. I left Herrnhut February 14th, and arrived in Amsterdam March 9th. Immediately on my arrival, I applied to the burgomaster for leave to proceed to the Cape. He advised me to address a memorial to the East India Company, stating my desire to preach the Gospel to the poor heathen there, out of love to them and the Redeemer, and requesting a passage in one of their ships. On my doing this, some ministers of the Reformed Church were deputed to examine me. After I had answered several questions on different articles of faith, one of them objected, that the Hottentot language was a very difficult one, and that, as the natives raised no corn, but subsisted entirely on the roots of the country, I should not be able to get a living amongst them. My reply was—'All things are possible with God, and being assured that He has sent me to this people, I believe that He will help me, both in small things and in great.' To this they expressed their assent, observing, that my good intentions were not to be despised; moreover,

they wished me success in my undertaking. On hearing of their approval, the Directors of the East India Company gave me permission to make the voyage to the Cape in one of their vessels, and recommended me to the two Governors of the Colony. As we did not, however, sail for some months, I meanwhile employed myself in the garden of Brother Graffman, and in other manual occupations. At length, I embarked December 4th; but adverse winds kept us in port till March 11th, 1737. The text for the day was—*The way of the just is difficult; but thou makest straight the way of the just*—(Isaiah, xxvi. 7, according to Luther's version;) the following lines from an ancient hymn being added:—

> Thy paths may strange and devious seem—
> But yet are straight: should tempests rage,
> Amid the desolating blast,
> Thy calming voice is heard at last.

"We were now borne rapidly forward, and on the 10th of May crossed the line. I had frequent opportunities during the voyage, of commending the love of the Saviour to others: some of my fellow-passengers were awakened by my testimony of Jesus, and covenanted together to remain faithful to the Lord, to maintain fellowship of spirit with each other, and to testify of Him in whom they believed, during their sojourn in the East Indies, whither they were bound. On the 18th of June, we came in sight of the mountains of the Cape, but were obliged by unfavorable winds to run into a neighboring bay, where we lay for a whole fortnight. Here we went on shore, and I saw the first Hottentots—a sight for which I had ardently longed. My heart was set upon these people, and I was glad to find that I could converse with them a little in Dutch. The text appointed for the day was—*This people have I formed for myself; they shall show forth my praise*—(Isaiah, xliii. 21.) On the 9th of July, we came safely to anchor in Table Bay. The same day, I delivered my letters to their Excellencies, who received me with great kindness, especially Mr. Van Kerbel. On returning to my inn, I found the company making themselves merry about the parson who was come to convert the Hottentots. When, however, I avowed myself to be the man, the landlord apologized, and gave the conversation another turn. Five days after, Captain Rhenius, hearing of me, sent and offered me board and lodging at his house, which I thankfully accepted. By his advice I waited on the members of the Council, who expressed themselves friendly to my object.

"July 23d, I travelled 20 miles inland, and again saw a number of Hottentots, whom I addressed. In a few days I returned to town, and stayed there till the 4th of September, when I again travelled 60 miles up the country, in the company of a serjeant, who had come to fetch rations for his regiment. Along with him were two Hottentots, named Afriko and Kibbodo. September

13th, I reached the river Sonderend, at the Company's post in Soetemelks valley. The same day, I visited Afriko in his hut, the only one that was to be seen, all the others living in tents. He and his people came to meet me with music, having been told that I was come to teach them. I conversed for a short time with Afriko, who could speak Dutch fluently, and took a survey of their dwellings and the vicinage. As I was setting out to return on foot, Afriko pressed me to accept the loan of his horse. Before I reached home, I came to the determination, to take up my residence the very next day among the Hottentots. My intention was to run up for myself a small hut of wicker-work; but the serjeant offered me his tent, till I could build a hut of more durable materials. The text for September 15th, the day I pitched this tent, though unknown to me at the time, was remarkable—*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes*—(Isaiah, liv. 2.) The next day, I took my spade, and began to lay out a garden, having brought some packets of seeds from Cape-Town. I felt already quite at home. The Hottentots lent me their assistance in raising the walls of my house, for which I gave them daily portions of tobacco. In six weeks the roof was raised, supported by six pillars, and I slept under it at night, though it was yet open on every side. The day was spent in this labor, and in the evening I visited the Hottentots, and exerted myself to acquire their language. Its three clicks, however, were more than I could master; and my attempts to imitate them diverted them exceedingly. I therefore resolved to teach them to read Dutch. Afriko was my interpreter. Amongst the rest, I asked him, if they knew that there was a great Spirit above, who had given them their cattle, and all things. 'Yes,' he said, 'we know it.' 'And what is his name?' 'Toiqua.' 'That,' I rejoined, 'is God our Saviour, and I am come to you on purpose to make you acquainted with him.' He answered—'That is good, Bass.'

"October 27th, I began my Dutch lessons with the Hottentots; but it was a long time before they could pronounce the letters. When they at length succeeded, others were smitten with the desire of learning, and offered themselves as pupils. Some of them also brought their children. The corporal of the station, Charles Kampen, sometimes came to my hut, and I spoke much to him of Jesus. His heart was soon deeply impressed; he manifested great tenderness of spirit, and remained my attached friend, till our Saviour took him to himself. April 23d, 1738, I quitted my dwelling, finding it too near to the military station; and moved with 18 Hottentots, who had become attached to me, to a desert spot on Serjeant's River, about 12 miles from the post. There I built another hut, laid out a garden, and taught my Hottentots the arts of tillage and planting. May 4th, I recommenced the school and held evening meetings with them. One of them, named William, who appeared impressed with the Saviour's love, I took under my special care. He became a use-

ful laborer among his countrymen, and told them, in their own language, that he felt within his heart the truth of what I said to them concerning Jesus. He would also retire to pray with them, which he usually did previous to the evening meeting.

"The Hottentots are mostly of a heavy temperament, and spend much time in sleep. In moonlight nights, however, they amuse themselves with dancing, jumping, and singing, keeping, at the same time, a sharp look-out on their cattle, which suffer grievously in the dark nights from lions and tigers. They are generally small of stature, of a yellow complexion, and with hair like black wool. They have thick lips and flat noses like the negroes. Their garments consist of a couple of sheepskins sewed together, and smeared with grease, to preserve them from the sun. Herds of kine and sheep compose their wealth. They live on milk and boiled meat, with which they eat wild roots, also boiled, instead of bread. The anies-root is the best of these vegetables; another species resembles potatoes; and there are two other smaller kinds besides. They follow no husbandry, but rove about with their cattle from place to place, according to the convenience of pasturage, generally in hordes, possessing from four to six tents under one chief. They have no religious worship or rites of any kind; but they believe in the existence of a great Spirit, a devil, whom they call Gauna, and a Heaven, which they call Huma.

"By degrees they came to me in great numbers, and some left me their children to be taught to read Dutch, giving me a cow or two along with them, to supply them with milk. The number who attended the school and meetings varied from 30 to 50. In the latter, Afriko, Kibbodo, and William, bore a pleasing testimony to my doctrine, acknowledging that they were slaves of sin, and needed the Saviour's blood to free them from its power. On my asking William, on one of these occasions, about the state of his mind, he declared—'Though all my friends should leave our Saviour, I will not; for He has the words of eternal life. I am not yet what I ought to be, but I will pray to the Lord, and abide with Him, till I truly experience the merits of his death within my heart.'

"Sometimes I had visits from Dutch colonists; and one day a party of five came together, who afterwards made a favorable report of me and my doctrine at Cape-Town."

(To be continued.)

VI. MISCELLANEOUS INTELLIGENCE.

1. Surinam.—Letters from Brother Passavant, at Paramaribo, under date of the 13th of December of last year, and of the 9th of February of this year, mention the safe arrival of Brother William Wolter, after a long passage of 62 days, the former part

of which was disagreeable; and the return of Brother Jacobs, from a visit of five weeks to the free negroes on the Upper Surinam. A few days after his return he was seized with a violent fever, from which he had, however, entirely recovered at the date of the latest accounts. One of the principal objects of his visit was, to search for the surviving converts, to give them religious instruction, and to re-establish the connexion formerly subsisting among them. By the blessing of the Lord, his efforts in these respects were so successful, that the negroes would scarcely suffer him to leave them again. The heathen negroes also every where gave him a friendly reception, and listened willingly and attentively to his instructions. Brother Hartman, who returned on the 7th of October from a visit to the Upper Nickery, likewise every where met with willing and attentive hearers. From the 22d of November to the 8th of December, Brother Schmidt for the first time visited the negroes, employed on the timber-lands on the Kupanama, where operations have been recently commenced; on the banks of the other rivers also, new fields for Missionary labor are opening to the Brethren.

Under date of the 14th of March, Brother Passavant mentions the purchase of the plantation, *Worsteling Jacobs*, with a view to the establishment of a second out-station. Brother Treu proceeded thither for that purpose; Brother Passavant having been taken ill with a violent hemorrhage. Agreeably to the latest intelligence, under date of the 30th of March, he had nearly recovered from this attack; Brother Jacobs and Sister Schmidt, who had both been ill, were likewise convalescent.

2. South Africa.—On the 4th of January Brother and Sister Hallbeck safely returned to *Genadendal*, from their visit to *Enon* and *Shiloh*. As far as Brother Hallbeck's information extended, our Missionaries at all the stations in South Africa were well, with the exception of Brother Tietzen at *Hemel-en-Aarde*, who was very weak, and would scarcely be able to return to Europe, as he had wished to do. Brother Fritsche of *Shiloh* having been appointed to succeed him, his place will meanwhile be supplied by Brother Genth of *Enon*.

At *Genadendal* the celebration of Christmas and New-year was attended with great blessing, an uncommonly large number of neighbors being present on those occasions.

Brother Lemmertz, at *Groenekloof*, in a letter of the 25th of January, represents the spiritual course of that congregation as being, on the whole, gratifying. On Sunday, the 14th, they had had a particularly blessed prayer-day, on which four adults and three children were baptized. Brother Lehman's health continued to improve, and the other Missionaries were well.

A letter from Brother Hallbeck, at *Genadendal*, dated the 1st of February, contains the afflicting intelligence of the departure of Sister Paulina Bonatz, which took place at *Shiloh*, on the 20th of January, in the 30th year of her age. At *Shiloh* the harvest had been very abundant. At *Enon* the drought still continued;

but our Missionaries were pleased to observe, that the services were better attended than previously, and that temporal distress appeared to have been the means of bringing some to serious reflection on their spiritual state. At *Genadendal* our Missionaries were favored with pretty good health. Under date of the 2d of March, Brother Hallbeck informs us of the good health of our Missionaries at *Enon* and *Shiloh*, up to the middle of February, but states that Brother and Sister Teutsch had been necessitated to return to *Elim*, in consequence of the indisposition of the Brethren Meyer and Luttringshausen. A letter of the 16th of March conveys intelligence of the recovery of Brother Meyer, and the arrival of Brother and Sister Fritsche at *Genadendal*, on their way to *Hemel-en-Aarde*. Brother Tietze's illness had taken so unfavorable a turn, that his departure was expected. At *Genadendal* every thing was proceeding in the usual quiet way.

3. West Indies.—Brother and Sister Hohe, Brother Kleiner, and Sister Wilhelmina Goettling have safely reached *New-Herrnhut*, in *St. Thomas*, after a stormy voyage of eight weeks. At that station the services are again attended more numerously than was the case immediately after the hurricane, when many of the negroes were prevented from attending, partly by the urgent nature of their work, and partly by the loss of their clothing.

At *Montgomery*, in *Tobago*, the foundation-stone of a new church was laid on the 24th of March, with the usual solemnities. In *Jamaica*, agreeably to a letter from Brother Zorn, at *Fairfield*, our Missionaries have enjoyed good health since the beginning of the year, and been enabled to prosecute their work without interruption. On the 4th of February, Brother and Sister Coleman safely reached Kingston, and on the 17th arrived at *Parker's Bay*, which preaching-place has now been converted into a regular station.

On the 10th of April, Brother and Sister Baum safely landed at *English Harbor* in *Antigua*, after a long and, in part, stormy voyage of upwards of two months. For the present they are stationed at *Gracehill*.

4. North American Indians.—From Salem, N. C., we learn, that Brother Miles Vogler has been appointed Missionary among the *Cherokees*, and is prepared to follow our emigrating flock of converts to Arkansas. Brother Herman Ruede, of Salem, has been associated with him as his assistant, being particularly charged to devote himself to the instruction of the Indian children, and to the study of the Cherokee language. The above Brethren set out from Salem on the 7th of May, accompanied by Brother John R. Smith, an older and experienced Missionary, whose counsel and aid seemed peculiarly desirable to them at the present crisis, and who left his family at Salem. They reached the little Mission-cabin, put up last summer near the residence of the Cherokee Brother, George Hicks, in Tennessee, after a journey of eleven days, were most affectionately and joyfully welcomed by such of our remaining Indians as they could visit or

assemble together, and very kindly received at Brainerd by the worthy Missionaries of the American Board, Mr. and Mrs Butrick. They visited *Springplace* and *Oochgelogy*, our former Mission-stations in Georgia, where Brother Smith had labored. At the former place, two hundred Cherokees were under guard, to be removed to Arkansas, and among them our Indian Brother Joshua and his family. At *Oochgelogy*, they laid on the grave of Brother John Gambold, the venerable apostle of the Cherokees, a tombstone, which they had taken along from Salem, a mark of respect to his memory, which circumstances had forbidden until now. The grave of Sister Gambold, at *Springplace*, can scarcely be traced any more. That portion of our Cherokee flock, who set out for Arkansas last fall, but soon went into winter-quarters at no great distance from their former place of abode, continued their journey last spring, and safely reached Arkansas, where they have settled down, and are anxiously awaiting the arrival of one or more of their teachers. Our Brethren expect to proceed thither with Brother George Hicks' party, this fall, and when arrived in Arkansas, will apply to the Chiefs and Council there for permission to recommence the Mission, which it is thought will be granted. Meanwhile they are laboring among the Cherokees collected in their neighborhood, having erected a temporary place of worship, and established a school for Indian children, who are taught by Brother Herman Ruede.

On the 25th of May, Brother and Sister Christian Miksch, accompanied by Sister Vogler and her two children, safely arrived at Bethlehem, from *New-Fairfield*. After a stay of several weeks in Pennsylvania, they set out for our new Mission-station on the *Konzas* river, in Missouri, where they arrived on the 25th of July, without any accident or indisposition of consequence, and were joyfully welcomed by Brother Vogler and the Indian congregation. Of the good health of the latter information had previously been received from Brother Vogler. He had already fitted up a cabin for his abode, as well as circumstances would permit. The dwelling intended for Brother and Sister Miksch was nearly completed. On the whole, the prospects of the Mission were encouraging.

Brother and Sister Henry Bachman, appointed to the service of the *Mission* in *Upper Canada*, arrived safely at *New-Fairfield*, on the 18th of August, accompanied by three of their children.

In a letter from that place, of a prior date, Brother Abraham Luckenbach states, that about the end of June and beginning of July their situation was such as to cause them great anxiety and disquietude. On the one hand, they seemed to be again threatened with a hostile movement on the part of the insurgents from the borders of the United States; on the other hand, a secret conspiracy had been formed in their vicinity, and among their nearest neighbors, but was discovered in time, and followed by the arrest of many persons. For the preservation of tranquillity, which had been in a great measure restored, a considerable num-

ber of regular troops has been posted in that part of the country. The heat, during the summer, had been intense, accompanied by a long drought, which had, however, been succeeded by several refreshing showers of rain. The hay and wheat crops had turned out well.

VII. LIST OF THE MISSIONARY STATIONS OF THE UNITED BRETHREN; AND OF THE MISSIONARIES EMPLOYED IN THEM, TOWARDS THE CLOSE OF THE YEAR 1837.

N. B. In this catalogue, *m.* denotes that the Missionaries are married; *w.* widowed; *s.* single, or unmarried. In the enumeration of Missionaries, the wives are included.

GREENLAND. (Begun 1733.)

NEW-HERRNHUT.—*m.* Brn. Lehman, Ulbricht, Mehlhose; *s.* Brn. Herbrich, Richter.
LICHTENFELS.—*m.* Brn. Eberle, Tietzen; *s.* Brn. C. Kögel, C. Lund.
LICHTENAU.—*m.* Brn. Ihrer, John Kögel; *s.* Br. Asboe.
FREDERICKSTHAL.—*m.* Brn. Müller, Baus; *s.* Br. I. P. Lund.
Total, 4 stations; 24 persons.

LABRADOR.—1770.

NAIN.—*m.* Brn. Lundberg, Beck, Fritsche; *s.* Br. Albrecht.
HOPEDALE.—*m.* Brn. Meisner, Glitsch, Stock; *s.* Br. Barsoe.
OKKAK.—*m.* Brn. Stürman, Knaus, Henn, Herzberg: *s.* Br. Erdman.
HEBRON.—*m.* Brn. Morhardt, Menzel; *s.* Brn. Kruth, Freytag.
Total, 4 stations; 29 persons.

NORTH AMERICAN INDIANS.—1734.

NEW-FAIRFIELD in Upper Canada.—*m.* Brn. Luckenbach, Miksch, J. Vogler.
CHEROKEE MISSION.—*m.* Br. Clauder; *Assistant*, *s.* Br. M. Vogler.
Total, 2 stations; 9 persons.

WEST INDIES.

DANISH ISLANDS.—1732.

ST. THOMAS: *New-Herrnhut.*—*m.* Brn Wied, Damus, Menzel.
Niesky—*m.* Brn. Freytag, Blitt.
ST. CROIX: *Friedensthal.*—*m.* Brn. Sybrecht, Müller; *w.* Sr. Schick.
Friedensberg.—*m.* Brn. Sparmeyer, Popp.
Friedensfeld.—*m.* Brn. Staude, Plättner.
ST. JAN: *Bethany.*—*m.* Brn. Meyer, Köster.
Emmaus.—*m.* Brn. Schmitz, Wedeman, Kleint. On their passage thither, *m.* Br. Hohe, *s.* Br. Kleiner.
Total, 7 stations; 36 persons.

JAMAICA.—1754.

FAIRFIELD.—*m.* Brn. Zorn, Elliott. NEW-EDEN.—*w.* Br. Kochte.
IRWIN-HILL.—*m.* Br. Robbins.
NEW-CARMEL.—*m.* Br. Renkewitz; *w.* Sr. Collis.
NEW-BETHLEHEM.—*m.* Br. Haman, (appointed to the Mission in Demerara.)
NEW FULNECK.—*m.* Br. Davies. BETHANY.—*m.* Br. Scholefield.
BEAUFORT.—*m.* Br. Pfeiffer.
Assistants.—*s.* Brn. Blandford and Vines.
On a visit in North America.—*m.* Br. P. Ricksecker.
" " *St. Thomas*, for the restoration of his health; *w.* Br. Jos. Römer.
Appointed to the service of the Mission.—*m.* Br. Prince, and *s.* Sr. Göttling.
Total, 8 stations; 26 persons.

ANTIGUA.—1756.

ST. JOHN'N.—*m.* Brn. Harvey, Hartwig, Thraen ; *w.* Br. Gardin.
GRACEHILL.—*m.* Br. Bayne ; *w.* Br. Miller.
RACEBAY.—*m.* Br. Möhne.
EDAR-HALL.—*m.* Br. Zetzsche ; *w.* Br. Newby.
NEWFIELD.—*m.* Br. Morrish.
On his passage thither, *m.* Br. Baum. Appointed to the service of the Mission, *s.* Br. Haugk, and w. Sr. Eder.
Total, 5 stations ; 21 persons.

ST. KITTS.—1775.

BASSETERRE.—*m.* Br. Oerter. BETHESDA.—*m.* Br. Münzer.
BETHEL.—*m.* Br. Theodore Roemer ; *w.* Sr. Scholefield.
On his passage thither, *m.* Br. Senft.
Total, 3 stations ; 9 persons.

BARBADOES.—1765.

BRIDGETOWN.—*m.* Brn. Coleman, Ellis. SHARON.—*m.* Br. Klose.
MOUNT-TABOR.—*m.* Br. Zippel.
Total, 3 stations ; 8 persons.

TOBAGO.—1790. (Renewed 1827.)

MONTGOMERY.—*m.* Brn. Light and Coates. *Assistant* ; *s.* Br. Heath.
Total, 1 station ; 5 persons.

DEMERARA.—1835.

ANNA REGINA ESTATE.—*Appointed to the Mission : m.* Br. Haman of Jamaica.
Total, 1 station ; 2 persons.

SURINAM.—1735.

PARAMARIBO.—*m.* Brn. Passavant, Treu, Jacobs, Döhrman, Bleichen, M. Lund ; *s.* Br. Bauch.—On the plantation
CHARLOTTENBURG.—*m.* Brn. Voigt, Hartman, Schmidt. On his passage thither, *s.* Br. Wolter.
Total, 2 stations ; 20 persons.

SOUTH AFRICA.—1736. (Renewed 1792.)

GENADENDAL.—*m.* Brn. Hallbeck, Teutsch, Stein, Nauhaus, Sonderman, Schoppman, Brauer ; *w.* Sr. Kohrhammer. *Assistant in the School : s.* Sr. G. Hallbeck.
GROENEKLOOF.—*m.* Brn. Lemmertz, Lehman, De Fries, Franke.
HEMEL-EN-AARDE.—*m.* Br. Tietze.
ENON.—*m.* Brn. Genth, Halter, Stoltz.
ELIM.—*m.* Brn. Luttringhausen, Meyer.
SHILOH.—*m.* Brn. Fritsch, Hoffman, Bonatz ; *s.* Br. Küster.
Total, 6 stations ; 43 persons.

SUMMARY.—46 Stations and 230 Missionaries, of whom 5 are Assistants in the Schools. Increase during the year, 14 Missionaries.

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